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Moody Bible Institute Monthly

OCTOBER, 1928

EDITORIAL NOTES

He leadeth me beside the still waters (silent waters, waters of quietness).—Psalm 23:2. Could we do without the silences of life? Well might

Cut from the Loaf we ask the question whether we could dispense with the gentle darkness. No, the silences of our lives act as balm upon the soul.

How we like to leave the clanging noise of the city streets to rest in the deep silences of God's woods! How gently falls the murmuring silence of the brooklet upon our tired ears! How we love to climb the hills and in the silent sunlight look down upon the mute trees and rocks!

Silence! what a blessing to humanity. And even heaven has her silences. "There was silence in heaven about the space of half an hour." The swinging choruses of hallelujahs ceased; the glorious anthems of the redeemed were hushed; the angel choirs stood mute before the throne. The whole creation waited before its God.

Ah! we do well to enter God's sacred temple and bow in silence before His throne. We do well to thank Him for the silent places of our lives, the years in which we anticipated and prepared for something better. John had them in the wilderness, Jesus in Nazareth, Moses in the desert, Paul in Arabia. Friend, has God called you into a silent place to anticipate and prepare for a life's work?

Then there have come those blessed silences of interruption. You were laid aside by sickness, by unforeseen disaster, by plans upset and interfered with—and so, with many unrecognized leadings the Master's hand guided you into one of the great silences of life. Life went roaring and rushing on and you were still, but from the silence you came forth stronger, better and with clearer vision. Blessed indeed is the disciple who can thus go aside with Christ, and in the silence of the spiritual hillside meditate with Him.—Rev. James H. Thayer.

* * *

The *Christian Courier* (Sydney, N. S. W.) regards the World Treaty of Peace signed on August 27, as a signal for believers to set their house in

The Treaty of Peace order, an unmistakable sign giving us a last opportunity to be ready for the rapture of the Church. Our chief reason for quoting the *Courier* is to say that we agree with the editor at one point, namely, that the fifth chapter of First Thessalonians ought never to have been separated from the fourth, and that much has been lost by that division of the text. In other words, many have failed to see the vital connection between verses 13-18 of chapter

four and verses 1-10 of chapter five, which are a unit in that the theme is the same—our Lord's second coming. In the first half, the rapture of the Church is mentioned; and in the second, the judgment upon the living nations following the rapture. The two events are spoken of together to show how one trends upon the other.

The editor of the *Courier* believes that the third verse of chapter five is the key to the entire portion: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." At this hour men of the world are saying "Peace and safety," as at no other time in our recollection. Some have gone so far as to say that the treaty just signed is a dividing line in the history of the world. Prior to August 27, "war" was dominant in human thought, but "peace" has now taken its place. It is certainly remarkable with what unanimity the nations, small and great, have appended their signatures or are about to append them to the Kellogg-Briand Peace Pact.

The statesmen of the world have done their best in this pact and from the world's point of view they must be commended, but it cannot have escaped a mind enlightened by the Holy Ghost that their arrangements have been made independently of the Prince of Peace, who alone has the power to bring to the nations a peace that will endure.

The *Courier* believes that it may be a matter of months rather than years when the Lord Himself shall descend from heaven and the Church shall be caught up to meet Him, and thus be delivered "from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). We cannot say as to this, but we can heartily join with our brother editor in appealing to the unsaved and reminding them that whether the time is long or short, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

* * *

We were right in our prognostication of a month ago, and the Jesuit organ of Florence, Italy, will print no more articles about the candidacy of Governor Smith for the presidency of the United States. It seems that **Puritan or Pope?** there were five articles in the series altogether, in which the editor had expressed the opinion that a progressive tendency had been established in this country "towards Catholic thought and the Catholic churches," although he

was "far from hoping for the victory of a Catholic candidate." If such a candidate were victorious it would mean in the opinion of *Unita Catholica*, that "the old Puritan Anglo-Saxon tradition which had so far directed our ship of state" would have forever lost its supremacy. This opinion had a good basis in our judgment, but it will require the November election to show how nearly ripe the time is for the Anglo-Saxon supremacy to thus pass into Latin hands.

* * *

"*Protestantism, Its Principles and Reasons*" is the name of a paper-covered book costing only thirty cents, which will answer questions many in the United

Testing Rome's Claims States are asking today. It is written by Rev. Mr. Ditterich, general president of the Australian Protestant Federation and ex-president of the Methodist Conference, and is published by the Bible Institute Colportage Association, 843 North Wells Street, Chicago. When it came on the market two or three years ago it was commended in our Book Notices, but on learning recently that the supply had not yet been exhausted we felt it a duty to thus call attention to it again.

* * *

Bertrand Russell is not one whose views we share as a general thing, but we agree with him when he says that science is

Re-conditioning Humanity more likely to destroy civilization than to save or improve it. And this because it places more and more effective weapons in the hands of those who are selfish, cruel and malicious.

The *Chicago Daily News* calls attention to this, and raises a question as "to possible ways and means of socializing primitive human instincts and combating the old Adam in all of us."

And what means does it advise as a try-out? Behaviorism, if you please! Dr. Watson, "the major prophet of behaviorism," says he can turn out any type of man he desires provided he gets control of his raw material at the right age. Indeed, he can "re-condition" man in a properly equipped laboratory. It is only a question of food, occupation, sleep and expression of the basic emotions. Stimuli and response, that is all. He is calling for some millionaire to establish the laboratory, and no doubt the fool will be found.

Meanwhile, now the leaders of human thought miss their opportunity to tell mankind of the only way, but the certain way, to combat the old Adam, indeed to get rid of him altogether and be re-conditioned

in the image of God! If the *News* had only seized the chance to tell its hundreds of readers what Jesus Christ told Nicodemus! But that would have seemed silly, we suppose. Nevertheless, God hath made foolish the wisdom of this world (1 Cor. 1:20).

* * *

We were rather surprised to find these words as the title of a newspaper syndicate article by President Glenn Frank, of the University of Wisconsin. They called for a little courage on the part of a university president in these days and indeed, he himself admitted that they might be indiscreet, nevertheless he gave it as his opinion that twentieth century teachers of science were "at heart as dogmatic as thirteenth century teachers of theology."

But what is more remarkable, he quoted a declaration which he considered of "crucial importance," from Charles Richet, a distinguished French physiologist, to the effect that "the evolution of the sciences is nothing but a long tissue of superstitions," and more to the same purport.

These words of President Frank and Professor Richet are being corroborated today by many another voice of equal competency to speak, and they should quicken our testimony to the faith of the Bible and quiet our hearts in the possession of it.

The *MONTHLY* is not averse to science, far from it. We covet all the knowledge we can obtain concerning the universe of which we are a part, but when scientists themselves, like Richet, characterize as "crazy notions" the theories of the greatest of the great in the past, it is not obscurantism but the opposite, that makes us skeptical of the theories of their successors in the present. It would appear that God is still destroying "the wisdom of the wise" and bringing to naught "the understanding of the prudent," while at the same time, by "the foolishness of preaching" He is saving "them that believe" (1 Cor. 1:19-21).

* * *

The latest confession of a scientist which we have seen is that of Prof. D. W. Swann, director of the Bartol foundation of the Franklin Institute, of Philadelphia. He was addressing the American Chemical Society Institute at Northwestern University last August, and referring to the theories of the origin of existence, he said:

"Either one accepts the view of creation handed down by the Bible, or else the scientist shakes his head and says he cannot answer the question. Life processes may have started by pure chance. Once started, science has been able to see the working of life, but as for getting any clear conception of the beginnings, we are at a loss."

He said much more than this of profound interest to the defender of the Christian faith, but this is what most sensibly impressed us.

And yet it may be of interest to add that among other age-old conclusions and deductions of the scientific world which he challenged, was that known as "laws of probability," and which he said were better

designated as chance or luck. "It has been known," said he, "that some of the molecules of the air are electrically charged, yet when we come right down to actual figuring, only one in one-hundred million millions is so charged." We quote him further:

"There is no apparent reason why one of these air molecules, rather than any other, should have this electrical charge—which makes possible lightning, rain, thunder and other happenings of the air. Science has been able to account for this in no other way than by explaining the phenomenon in terms of luck—which has now become a new type of scientific thought."

"No longer do we rest in the belief that the velocity of an electron will remain constant so long as it is not under the influence of an electric field. It may suddenly change its state of motion. From being at rest, it may suddenly decide to move about like a dog who is tired of inaction—and similar quirks in the activity of life may happen with no better explanation."

Dr. Swann's revolutionary ideas, as another says, bring at last into the field of science a contention held since the earliest times by schools of philosophy—"that there is no absolute proof that the conception of time and space by the human brain is accurate."

* * *

George Wharton Pepper, of Philadelphia, has been recognized for years as a leader of the Pennsylvania bar, and like Mr.

Charles C. Marshall, of New York, he is, we believe, a specialist in canon law. He has also served his great state in the Senate of the United States. Best of all he is a Christian, a member of the Protestant Episcopal communion, and one who is able and ready to give a reason for the hope that is in him.

In the August *Atlantic Monthly*, Mr. Pepper replies to a Roman Catholic controversialist on the subject now rife because of Governor Smith's candidacy for the presidency. In the conclusion of his article he bears an unequivocal testimony to the Christian faith which is delightful to read, and which constitutes a strong apologetic to place before the minds of our college youth these days. He says:

"As far as belief is concerned, there are fixed stars in the Christian firmament. There is God, who in the drama of human history has disclosed Himself as Creator, Redeemer, Sanctifier. There is the supreme act of love which has as its motive the at-one-ment of God and man, and as its method the incarnation. Around these are clustered many bright but lesser stars. * * *

"The zenith in the firmament of Christianity is reached when the soul attains to a practical, thorough-going devotion to the person of Jesus Christ."

* * *

A friend has sent us shorthand notes of five post-conference addresses given at Northfield some years ago by the late Rev.

H. G. Macgregor, of Aberdeen, Scotland. They were not otherwise reported, and it may be that as we publish them in course, beginning with this

issue, they will be seeing the light for the first time since they were spoken by that young and devoted servant of Christ who passed to his reward so early in life.

Few Christians in this country knew or heard Macgregor, because he was permitted to visit D. L. Moody's work in Northfield and Chicago only once or twice before he was called hence, but those who had that privilege valued it indeed. He had a rich ministry in the English Keswick also, being gifted with an insight into the deeper truths of the spiritual life and a sympathetic heart in revealing them to his weary and heavy-laden brethren.

The titles of these five addresses which will appear in successive issues of the *MONTHLY* promise much comfort to our readers:

"Our Temptations and How to Meet Them."

"Our Sorrows and How to Bear Them."

"Our Perils and How Delivered from Them."

"Our Pilgrimage and How We Are Guided in It."

"Our Service and How We Are Equipped for It."

* * *

The pamphlet of the Editor-in-chief entitled "Why a Christian Cannot Be an Evolutionist" has been run as a serial in the *Southern Churchman* (Richmond, Va.). Copies of the pamphlet may be obtained for seven cents each by addressing the Bible Institute Colportage Association, 843 North Wells Street, Chicago. There is a lower price for quantities, and pastors, parents of college youth and Christian educators will find it a useful document, we venture to say.

MIRACLES

If I had lived in far off Galilee
I know I should have longed and prayed
to be

One of the men upon that storm tossed sea
When Christ walked out upon the
restless wave

Serene, unboasting, yet divinely brave,
His only thought to comfort and to
save.

And yet, am I of less account today,
Beaten by storms that break above my way,
Life's boat wave-tossed and filled with
blinding spray?

And can I doubt the miracle I see
A Christ whose mercy reaches out to
me,

The very Christ of far off Galilee?
—Rev. L. Mitchell Thornton.

DANIEL

"For thou shalt rest,"

And through the long, long ages
Example be.

For those who seek their God,

And time await,

(Oh! blessed is the promise)

In thine own lot

To stand, at end of days.

At end of time,

All turmoil and all trouble

Over for aye,

Eternity begun,

To hear, "Well done."

O tested, faithful servant!

Unburdened, rest

Safe, in the Heart of Love.

—Alice D. Bartholomew.

Moody Bible Institute Monthly

Scholarship and Evangelical Christianity

A Baccalaureate Sermon by Rev. James M. Gray, D.D., at the Graduation in the Pastors Course of the Moody Bible Institute of Chicago, July 29, 1928

THE fear of the Lord is the beginning of knowledge" (Prov. 1:7), or, as the margin of the Revised Version renders it, "The fear of the Lord is the *chief* part of knowledge." That is to say, without the fear of the Lord there is no true, complete or rounded-out knowledge whatever. And yet by the fear of the Lord is not meant a cringing servile fear, the fear of a criminal before a judge, but a loving, confiding, holy fear which an obedient and happy child exhibits towards a considerate and devoted parent.

As Melancthon long ago expressed it, "The fear of the Lord means a true knowledge of God; a true standing before God based on that righteousness by faith which was the cardinal doctrine of the Old as well as the New Testament; a true worship of God which eventuates in His ordering and His control of one's whole life."

And to quote Christoph Starke, a later disciple of Melancthon, "The knowledge meant is not that which pagan sages taught, built on reason and human powers, inflated, earthly and useless with respect to salvation; but the knowledge which is from above to which the pagans of Solomon's day had no access." It is the knowledge which Jesus meant when He said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Whatever knowledge one may otherwise possess leaves him still an ignorant man, and densely so if he lacks this.

Missing the Root

To be sure there have been pagans, and in our time skeptics and infidels, which have reached high attainments in various departments of human knowledge, and from whom all of us may and must learn in those departments, but while fully conceding this, our position remains the same. These men possess fragments of the superstructure of knowledge but lack the foundation of it. They have the branches but missed the root. The knowledge of God, His character and plans, His hatred of sin, His law of holiness, His way of mercy and forgiveness and peace—this is more excellent than all that the world knows. A Christian peasant is wiser than an unbelieving philosopher. Peter the fish-

man knew more than Caesar the emperor. An astronomer may know physical law, but a Christian knows moral law, and the knowledge of the latter is quite as real as that of the former and far more practically useful. It reaches higher, lasts longer, and produces infinitely greater results. Even limiting those results to the present life, where the fear of the Lord is not, there restraints are not; and where restraints are not, material prosperity is imperiled and the way open for the multitude to return

only Saviour of the world through His sacrifice on Calvary; men and women who believed the highest object of a university was to turn out other men and women to glorify that God and Saviour, and to extend the knowledge of His name to every nation under heaven.

No, dear friends, higher learning is of the head, and Christian faith is of the heart. It takes both of these together to make a man. But when they are together, head and heart, and when they are together *right*, the man they make is always an evangelical Christian man.

And examples of this a-plenty are in the world today, as in other days, of which I had a pleasing example this last winter, and which I mentioned to our entering class. It is that of Dr. Josiah H. Penniman, president of the University of Pennsylvania, provost of the university is his official title. As you know, the University of Pennsylvania stands high among the state universities of the land.

Dr. Penniman as a lad was a Sunday-school pupil and later a member of St. Paul's Reformed Episcopal Church, of Philadelphia, of which the late Bishop Wm. R. Nicholson, D.D., was the rector, my own bishop at one time and one of my dearest friends. After Penni-

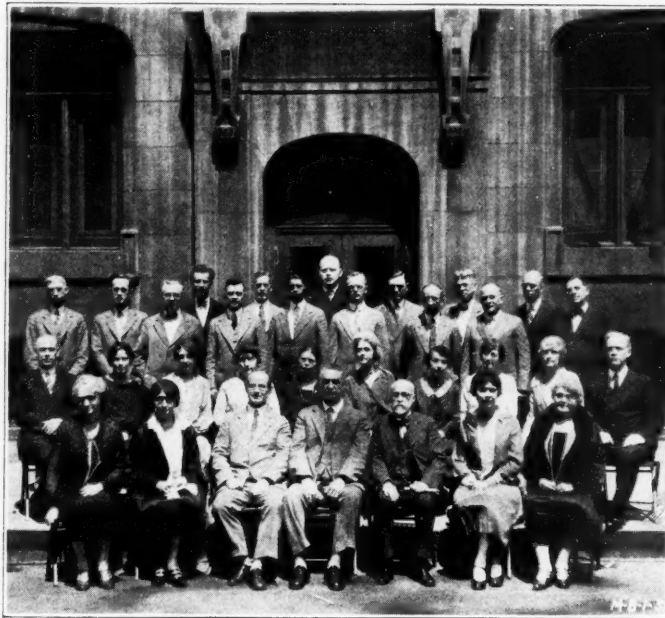
man's graduation from college, and I believe after he had a place on the faculty of the University of Pennsylvania, he entered the Reformed Episcopal Theological Seminary, of Philadelphia, for a post-graduate course in the Bible and Theology. I was a special lecturer in the seminary at the time and he attended my classes.

University Men and the Bible

This brings me to my theme, which for want of a better title I would call "Scholarship and Evangelical Christianity." There are unthinking people who say that these two are not compatible, that university men do not train in the camp of contenders for "the faith delivered once for all to the saints" (Jude 4). But if this be so, it only becomes the more necessary to reaffirm that all the higher learning in this country rests on the foundation of that faith. Harvard University, Yale, Princeton, Brown, and McMasters and McGill across the border, all were founded and maintained (until like Jeshurun they waxed fat, and kicked) by men and women who believed in a personal and transcendent God; who believed the Bible to be a revelation of that God; who believed in Jesus Christ as the eternal Son of God and the

man's graduation from college, and I believe after he had a place on the faculty of the University of Pennsylvania, he entered the Reformed Episcopal Theological Seminary, of Philadelphia, for a post-graduate course in the Bible and Theology. I was a special lecturer in the seminary at the time and he attended my classes.

But the point I am coming to is this. Recently I have been editing a volume of Bishop Nicholson's sermons on the Miracles of Calvary, and I said to the publisher, Would it not be an advantage in marketing the book if Provost Penniman would sponsor the foreword or introduction? The publisher said it would, but where did Dr. Penniman now stand? Was his testimony to the Bible, and to Christ, and to all the fundamentals of the faith the same as when I knew him? The only way to learn was to inquire, and I wrote him on the subject. How my heart was gladdened as he replied that he would feel honored to have his name



Members of the Moody Bible Institute of Chicago Faculty

associated with such a book, and that he had found no reason in all the intervening years to change the faith he held and cherished when a lad in the Sunday-school of old St. Paul's. I give you his exact words:

"My opinion of Bishop Nicholson and the great truths that he was continually expounding, have deepened with the intervening years. I regret that men of his kind of faith are so rare even in a pulpit. I have never seen any reason to change or even modify my belief in the teachings of the New Testament, as I received them in my childhood."

So you see, my dear friends, that higher learning and evangelical Christianity are not incompatible and we still find university men training in the camp of the contenders for the faith. You young men now graduating in the Pastors Course of the Moody Bible Institute have not anything, and never will have anything, to be ashamed of in your alma mater.

All Is Not Gold that Glitters

And now let me turn to another side of this question, for "all is not gold that glitters." Take the scientists for example, and I mention them particularly because it is in their domain that the antagonism to evangelical Christianity now chiefly centers. Are all scientists possessors of the higher learning? How many masters in one branch of science are masters in another? How many are able to co-ordinate the findings of their particular branch of science with the findings of another branch, to say nothing of the findings of all the branches? And how many scientists are able to so reason from the particular to the general as to lay down a principle or law on which all of them will agree? Are any of them able to do this?

As an illustration take Henry Fairfield Osborn, who occupies the eminent position of president of the American Museum of Natural History. I name him because he is so frequently quoted in the press and because he is almost a frenzied believer in and advocate of evolution. Osborn has written a popular history of evolution entitled, *From the Greeks to Darwin*, but a brother scientist declares this to be "an unverified compilation," and a work which is "certain to give students of biology a quite erroneous view of evolution." Farther on this critic, Professor More, of the University of Cincinnati, speaks of Osborn's "facile superficiality" as illustrated in the astonishing way in which he turns around and changes the entire meaning of an important passage in the writings of the great Lamarck.

And side by side with Henry Fairfield Osborn place Sir Arthur Keith, the newly installed president of the British Association of Science, the highest honor, it is said, in the scientific world. In Sir Arthur's inaugural he made the statement that "under the action of biological forces which can be observed and measured, man has been raised from a place among the apes to that which he now occupies." Darwin, he said, was right in affirming this.

But Sir Arthur's statement is boldly challenged by a writer in the *Living Age*, whose article carries its credentials with it, and who describes his statement as "a

purely dogmatic utterance, unsupported by a single shred of scientific evidence." The biological forces he speaks of have never been observed or measured and to say so is absurd. Sir Arthur is an authority on anatomical anthropology, an expert in skulls and bones, but according to his critic he is no more familiar with the fundamental problems of evolution than some who are unknown in the scientific world.

Scientists without Higher Learning

But it was not of such scientists as these that at first I meant to speak, but others even more distinguished and who make no claim whatever to higher learning in the sense of being university or college men. Herbert Spencer is one of these and Sir Alfred Russell Wallace another.

Spencer was the first to develop the philosophical side of evolution, and Wallace was co-discoverer with Darwin of the theory of natural selection, as it has been called. But neither of these men went to school after he was about fourteen years of age. They were obliged to earn their living at sixteen, and both of them engaged in the same general class of work, land surveying or civil engineering. Spencer even at thirty years of age had never read a book on philosophy or psychology according to his own admission, and "had only gathered in conversation and by references some general conception of the questions at issue," and yet Spencer had already put out his first essay on "The Development Hypothesis," that is, evolution, a theory by which he seemed to be obsessed.

I do not mention these men to discredit them for the absence of what is technically termed the higher learning. This I should be ashamed to do, for in my judgment they are entitled to greater honor for their accomplishment in the absence of university training than if they had possessed it. But the point is this, that they were not Christian men but men who opposed and criticized evangelical Christianity. They used their great influence to discredit it, but it was not their higher learning that explains their opposition to it! More likely it was the absence of such learning that explains it, for with broader minds both of these men might have become Christian men. Indeed, Spencer approximates a confession of that kind when towards the end of his career he said that all his life he had been dealing in "inconceivabilities," and had not been able to reach any ultimate explanation about anything!

History Confirming the Bible

Meanwhile, dear friends, evangelical Christianity goes marching on!

"Oh, where are kings and empires now
Of old that went and came?
But Lord, Thy Church is praying yet,
A thousand years the same!

Unshaken as the eternal hills,
Immovable she stands;
With glory that shall fill the earth,
A house not made with hands."

As a matter of fact, my dear young brethren—for I now speak very particularly to you graduates—as a matter of fact, the confirmatory evidence of the truth of the Bible is today stronger than it ever was. Our fathers had sufficient evidence for their faith to rest upon, but their children have

more evidence than they. The buried cities of Bible lands responding to the pick-axe and the spade, are yielding new evidence every year. Those cities have proven to be God's safety deposit vaults in which He preserved His treasures for our use in this day of need. They cause contemporaneous history to corroborate His Word. They enable us to employ the historic and the scientific method in its defense. They demonstrate that the history of Israel fits exactly into the framework of the world history of that day. The chronology and geography of the Old Testament correspond with what we now are learning from other documents of the same period. The foreign words imbedded in the sacred records do the same. The literature and literary forms of those sacred records are amply duplicated in the productions of the great nations that surrounded Israel.

This testimony is cumulative, and there is one man, an American contemporary of ours, who more than any other that I know, may be said to be a kind of incarnation of that testimony. I speak of the brilliant and world-famous scholar, Robert Dick Wilson, D.D., Ph.D., professor of Semitic Languages in Princeton Theological Seminary. "Modernism has by silent penetration appropriated for its own purposes billions of dollars of American money invested in universities. But the Modernism-controlled money of America all in one pile," so says the editor of the *Western Recorder*, of Louisville, Ky., "would not be adequate to enable those universities to find one man in their whole number who has such prodigious erudition as Professor Wilson—Professor Wilson who gave forty-five years of intensive study to the establishment of the integrity of the Bible, and who declares with an authority that only he could wield, that no man knows enough to question the truth of the Old Testament."

If time permitted I should like to speak about another man, Sir William Ramsay, of Edinburgh, Oxford scholar, one of the greatest archaeologists living, who has done for the New Testament, especially the writings of Luke and Paul, what Dr. Wilson has done for the Old Testament. His story reads like a romance.

"I set out to look for truth on the borderland where Greece and Asia meet," said he, "and I found it there. *You may press the words of Luke to a degree far beyond those of any other historian of the period, and they stand the keenest scrutiny and the hardest treatment.*"

These are strong words, dear friends, from such a witness, and they testify that evangelical Christianity and scholarship go hand in hand, and we need have no fear. "The fact that the primary appeal of Christianity is to the heart and not the head, does not nonsuit its claims in the field of the highest intellectual culture" (*Western Recorder*).

When Things Are Stern

There is a line in Horace that I often think upon. I have inscribed it in my pocket note-book. It runs like this:

"A mind of equipose remember thou
To keep when things are stern."

And things are stern today, my dear young people, more stern in some respects for you than for your predecessors. In the

social sphere, the political sphere, the religious sphere, things are stern. On young men and women such as you, and I speak now to undergraduates as well, on young men and women such as you depend upon God, the hope of a continuance of Christian scholarship in this land, the hope of a continuance of evangelical Christianity, the hope of the church, and the hope of the lost world.

"A mind of equipoise remember thou to keep." To help you keep that mind in all the stress and storm before you is the occasion for these words of mine and these examples and illustrations of what I mean.

Permit me one more example as I close. Prof. E. D. Cope, Edward Drinker Cope, was perhaps the most distinguished zoologist and paleontologist the United States have produced. He was born in Philadelphia in 1840, and died there in 1897. His early schooling must have been very slender, as he was taught at home until he was thirteen years of age, when he entered the Friends school of Chester County, which presumably approximated our present high school grade. At eighteen he announced his desire to be a naturalist. His father gave him a farm at Coatesville, hoping to make a farmer out of him, but in vain. He was interested in nature, but not in farming.

Therefore at nineteen, while still only a lad, he published his first scientific paper, a treatise on the family of lizards, entitled,

"The Primary Division of the Salamandridae." This gave him a name at once, and on reaching his majority he was made a member of the Academy of Natural Science of Philadelphia. Thereafter he was a diligent student and worker in his life's calling, too diligent one would think to acquire what is technically called the higher learning, too diligent to have pursued the prescribed studies of a university, for in his comparatively brief career he published slightly less than thirteen hundred separate papers on scientific subjects!

Farmer's Sons Paralleled

The point I am coming to is this. He was not a Christian in our understanding of the term, but a rank evolutionist, and was astounded, so says his biographer, astounded that one of his contemporaries should have believed in the resurrection of the body!

Now note a parallel and learn a lesson. Some of you were farmers' boys. Your early education may have been as limited as Cope's. Your fathers wished to make farmers out of you, but you demurred. You wanted to be preachers, missionaries, soul-winners. You had been born again and heard the call of God. You wanted the training of the Moody Bible Institute for the work of God and you came and secured it. And now you are going out joyfully and courageously to your holy task as witnesses for Jesus Christ *risen from the dead*.

Therefore let no man despise thy youth. They did not despise Cope's youth for his work proved his worth. He knew lizards at nineteen. Let the same be true of you in your higher and nobler sphere. Be thou an example of believers in word, in conduct, in love, in faith, in purity. Give attention to reading. Neglect not the gift that is in thee. Be diligent in these things. Give thyself wholly to them that thy progress may be manifest unto all, for in doing this *thou shalt save both thyself and them that hear thee*. Can a scientist as such, or any man of higher learning as such, do that?

And be not intimidated by higher scholarship. Respect it in its place. Give the honor that is due to men like Cope. Use their findings as you may in the service of your Lord, but let not them nor their disciples silence you by the cry of obscurantist. They can teach you about fishes and amphibians and reptiles and mammalia, but you can say with one of old, "I have more understanding than all my teachers, for thy testimonies are my meditation" (Ps. 119:99).

Let them not shame you by the taunt of narrowmindedness, for you can say again, "I have seen an end of all perfection, but thy commandment is exceeding broad" (Ps. 119:96). Higher scholarship is a branch, but you have the root. Remember that "the fear of the Lord is the chief part of knowledge."

The Mission of Christianity

A Meditation on John 9

By Rev. A. T. June, Sebago Lake, Me.

THIS inspired account of the restoring of the sight of the blind man illustrates the mission of Christianity in this world. Jesus Christ came to relieve human suffering, to transform social conditions and, above all, to save souls. We find this truth exemplified in the wonderful story of His dealings with an individual. What He did for him, He is willing to do for all. "He came to minister and to give his life a ransom for many."

In the ministry we meet men and women whose understanding of the true mission of Christianity is very limited. We hear much also of a social gospel, as though it were something new and as if nothing had ever been said upon the subject. When we get a clear conception of the work of Christianity our vision will be broadened and our task will be incomplete until, like Him, we shall have continued His mission to the end.

I

It is a part of the mission of Christianity to transform physical conditions. Here is a blind man. The disciples approached Jesus with the problem of a man blind from his birth. Whose fault was it? They believed that this man's misfortune came from his own sin or that of his parents. This idea

still lingers in the minds of great numbers of people. When called upon to suffer, they frequently question as to what they have done that they should suffer so much, or classify themselves as great sinners whom God is visiting with judgment. When trouble comes it is laid to God. The wife of Job advised him to curse God and die.

For the benefit and enlightenment of men, the answer to this problem is given by Jesus—"Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him."

Fanny Crosby's Philosophy

Thus, to the oft-repeated "Why?" of man, comes an answer from the heart of God. There is not a problem in human life whose solution can not be found in Jesus Christ. When asked how she felt about her blindness, Fanny Crosby replied: "I am thankful to God for being blind, for I have seen more than I would have seen had I the use of my eyes." Such testimonies of gratitude to God are not uncommon from those who have suffered. Jesus Christ has revealed Himself to them in their sorrow and has given "beauty for ashes."

In this case, the origin of evil is less important to our Lord than its removal.

Its existence was an opportunity for the manifestation of God's power to overthrow it.

The lesson for the children of God is plain. Where there is suffering there is need of diligence on our part. We must work. There is no time to waste on speculation as to the origin of evil. We shall have all we can do to war against and to overthrow it. Our business is to try to alleviate suffering in a world of sin. This is why we build and support hospitals, for in helping others we ourselves become transformed in character. Caring for the blind, the deaf and dumb, and for all other unfortunates, testifies to our belief in the mission of Christianity. Millions of dollars go to the Red Cross and to various relief funds every year because we are moved with compassion and are touched with a feeling of the infirmities of our fellow men.

The Governing Principle of Medical Missions

Jesus healed the man. First He touched his body, and through his physical nature He reached his soul. He gained his confidence. The man believed that if Jesus could heal his body He must be able to save his soul.

The governing principle of our medical missions is found here. In the foreign fields the natives are suspicious of our motives. We must prove ourselves worthy before they will listen to the gospel message. By relieving physical suffering the missionaries find that they have paved the way for the telling of the story of redemption.

II

It is part of the mission of Christianity to transform social conditions. This blind man was a beggar. His social status was changed by Jesus. After his healing he went forth with a new story and a new motive in life.

We, likewise, are saved to serve. Salvation must precede service; in the economy of God a reverse order is not permissible. Our works do not save us, but when once we see the light our great desire is to render service in God's name. All wrong-doing must be conquered by vigilant warfare on the part of the regenerated against the violations of our social order. Our aim must be the regeneration of others. The church exists for the sake of the world, and it necessarily follows that the supreme task of the church is to set up Christ's kingdom on earth.

Our Country's Need

Today the need of America is a vision of God. We are a busy people with much to do and we have great temptations. No other people in all the world has ever been intrusted with such stores of treasures in the days of youth. Disappointed and brokenhearted we bow our heads with shame at our failure to measure up to God's standards, for under the test we have failed. Liberty, wealth and education became our shrines, and one day we awoke to find them demolished. Strange it is that man turns to the true God as a last resort. In the name of the God of battles let us fight the good fight for righteousness.

The first enemy to be conquered is *greed*. It is an old story now, but none the less offensive with age, that during the World War millions of dollars were extracted from the people in America by food speculators. Our coal situation of late years is another example of what greed can do. Still another phase of greed looms up in the shape of the oil scandal. These things are eating out the life of this country, as does a cancer. What does it profit America if she gain the whole world and lose her own soul?

The second enemy to be conquered is *worldliness*. This burns as a consuming fire in our bones. There is the lust for social distinction, the lust for political preferment, the lust for money, the lust for position, the lust for pleasure.

Mad After Pleasure

Our world today is going mad in its race after the pleasure-god. By the repudiation of her faith, the church is largely responsible for existing conditions. She has failed to recognize in worldliness her bitterest enemy. "Ye can not serve God and mammon," declared our Lord. Indulgence in worldly pleasure makes the church powerless to win unregenerate humanity to Christ. It must be forever understood that the church by practicing worldly methods can not compete successfully with the

world. She can not compete successfully in speed, pleasure or finance, all of which intoxicate the world. These contract the horizon and lower our moral standards until we become blind to spiritual ideals.

It was D. L. Moody who said that when America turned her holy day into a holiday, America was lost. Our holy day is lost already, and worldliness has so robbed us of reverence for sacred things that our most precious heritage, the Lord's Day, is set aside.

Another enemy to fight is that of *atheism* or force. This doctrine declares that a nation's honor can be safeguarded by guns and other instruments of war. Recently we have had a true exposition of such a doctrine in Europe. Liberty, wealth, education, all stand impotent. Nothing can save us but faith in the living God—the God who so loved a lost world that He gave His all for its redemption. Might does not make right, but right living is bound to make us mighty.

III

The chief mission of Christianity is to transform spiritual conditions. Too often the mission is limited to the physical and social side of life. Herein lies the great danger of a social gospel. It stops with the physical. We admit that it is good as far as it goes, but it does not go far enough. Christianity does not do things by halves; it goes to the limit in providing for man's whole nature—body, soul, and spirit. Cater to the physical alone and we have a prize fighter. Give all attention to the intellect and we have an agnostic. Devote all time to religion and we have a fanatic.

How necessary it is, then, that man be well-rounded in his personality. As his physical being craves food and his social nature craves fellowship, so his spiritual nature cries out for God!

Had Jesus restored sight to the blind man and made him an acceptable member of society, the work would have been but two-thirds done. One-third of the man's being would have been dormant. Step by step, the man was led out of physical darkness, out of social degradation into a realization of his worth as a child and heir of the kingdom of God.

Too many today are resting in social and intellectual satisfaction, and are ignoring the call of the soul as it reaches out for the Infinite. "In me," said Jesus, "ye shall find rest unto your souls." When it came to this most important phase of the man's healing he was asked a question: "Dost thou believe on the Son of God?" And the man said, "Who is he, Lord, that I might believe on him?" And Jesus answered, "Thou has both seen him, and it is he that talketh with thee." And he that was blind said, "Lord, I believe," and he worshiped Him.

How to Obtain Spiritual Life

To believe on Jesus Christ as the Son of God brings spiritual life. This man recognized that authority rested in Jesus. When America sees in God the supreme authority for the solution of present-day problems, we shall have gone a long way toward the reconstruction of civilization on a safe and sane basis. Repudiation of authority is the source of all of our lawlessness and crime.

Materialism is so busy watching its step that it can not raise its eyes from the ground to look up, see God, and prepare for heaven. Intellectualism finds its all in the development of man. "Twas I that did it" is its motto, while it ignores the fact that in God we "live and move and have our being."

But the man of God is he who while he walks this earth not only watches his step and appreciates his capabilities, but, with spiritual astuteness, his eye penetrates the fog of unbelief and catches gleams of the Sun of Righteousness arising with healing in His wings. He feels the great throbbing heart of God transforming all those who seek for rest in Him.

As Jesus knocked at the door of this blind man's heart, bringing physical, social, and spiritual regeneration, so He is knocking at the hearts of men today, desiring to bring them health, happiness, and eternal life. Mankind must have immortality as a basis of faith, or the result is ruin. Nor can there be any satisfaction in these bodies of clay without a living faith that speaks of that time when there shall be no more tears, and sorrow and sighing shall have no place.

Let us continue, then, to bow the knee to Him who has power to transform us—from blind, selfish children of the dust into living monuments of His grace. "There is hope for this world if that other world mingles with it; apart from that, our world is left in its sin and sorrows, but the last word upon its affairs is with chaos and old Night."

Living Within Herself—
TO THE WOMAN WITH DREAMS
OF A NEW HOME IN HER HEAD.
—Title of an ad in *The Literary Digest*.

The chief argument for the immortality of the soul is, to my mind, the character of the men who have asserted it. The belief in immortality is not a superstition of savage tribesmen that gradually fades as the human mind develops and genius flourishes in its most abundant splendor. If it is a superstition, it is a superstition that has a stronger hold on the brain of a Plato than on that of a Bushman, and dominates the imagination of a Dante far more powerfully than that of a Dyak head-hunter. It seems to be strongest, indeed, in those ages in which the imagination is strongest, and to fade in ages in which the imagination fades.

Now it seems to me that the imagination is an instrument for the discovery of truth no less than the reason itself. It is probable, indeed, that without imagination it is impossible to discover any truth worth discovering. It is the supreme creative force whether in science and philosophy or in the arts. It is by imagination that human society is held together, and without it man would have lived on the unchanging level of the beasts. Hence, when we find the most imaginative ages, through their most imaginative men of genius, affirming their belief in immortality, their affirmation seems to me to have the force of evidence.—Robert Lynde, in the *Westminster Gazette*.

Moody Bible Institute Monthly

The Victory

By Edward Addison Hughes, Bellevue, Pa.

PART I

THE TREE OF LIFE

How far the day is from the distant morn,
The morn before the birth of time itself,
When there was naught but mist and empty space;
No worlds, no suns, no heavens, and no light.
The eye is dimmed as it attempts to peer
Into the great beyond, and the mind reels
And is benumbed. It is so far to see
Back to the time when there was naught but God
In the far off beginning of all things,
When there was even then no first, no last,
But only God alone, for He was always.
He saw the heavens start in ordered way,
He saw the worlds awaken one by one
And knew their destined course. God was supreme.
How many worlds He made before the earth
We know not, for their birth is strangely hid
In the brief story of it all. He made
The universe, the systems vast through which
All things must move, and 'mongst it all He made
Our world to add to heaven's glory.
And in that morn God said, "Let there be light,"
And there was light, and Satan forthwith slunk
Into the sea of darkness and defeat.

And God in His creations made the earth
In all its beauties and its wonderments,
And lastly He made man whom He enthroned
With Eve his helper in a garden rare
With fruits and flowers and birds and rivers four;
And in this garden rare, with all its wealth
Of beauty and of loveliness, God placed
What He has aptly called the Tree of Life:
A fragment of His heav'nly home, a bower,
A rippling fount, a place where He has been
And left the thrill of His dear presence there.
And in this holy place so full of God,
Adam and Eve were asked to come, partake
And live forever without sin or harm.

And in another spot not far removed
The Tree of Knowledge stood, a gaudy thing,
Set in a glen of beauty; and there Satan
Lingered long and oft, the while awaiting
Beauteous Eve, to whom when found at last
And led to his own arbor, he declared,
"Thou shalt not surely die." Eve then sinned,
After which Adam sinned, and they both knew.

Now when the morn had come and God perceived
That Satan had defiled His children dear,
He cursed the demon vile until he fell

A writhing serpent on the ground beneath,
From which he did not rise for ages long.
And tow'rd Eve and Adam God's wrath was great,
For He had full bestowed on them the power
To choose, and to discern the right from wrong
That in the end their souls should join the saints
In heaven above to battle Satan
And his followers on earth when the last
Day comes. For God's adherents die and live
Again, but Satan's when they die are lost
To him forever. He leads the living,
Not the dead, who cannot serve him more.

So God rebuked the pair and drove them out
The garden, not to punish, no not that,
But to save; for had they reached the Tree
Of Life, since they had sinned, they would have lived
In sin forever more. And thus was lost
The home which God prepared for them
And came the while to tarry and endear.
It was their own to evermore possess,
But now 'twas lost. No more the stately groves;
No more its winsome flowers, its luscious fruit;
No more its joy and gladness everywhere.
And now God sends them out. The Tree of Life
Is there, and they must leave and linger not.
It was God's first salvation, and they go
From out the garden to their newer home.
All nature weeps. All living things appear
To sense their loss and say a sad farewell.
They pass without the garden and are gone,
No more to come to see the hallowed place,
But labor in the rough fields far away
And subject to the death as God ordained.

Not far from Eden's lovely home Adam
And Eve abode, to toil as man must toil,
To live, to love and worship. And to Eve
Were born two boys who grew to manhood strong
And stalwart. And Cain the elder rose up
In the field and slew his brother Abel.
And thus again did sin defile the world.
The ages passed and yet wrong did not end;
Its stain was everywhere, and crime and lust
Spread as the evening wind until it seemed
The world was cursed and Satan now was king.
Sin's deluge swept o'er all and few were left
To follow God's commands and live his life.
There was no hope and bleak despair shadowed
Them all and left them in dense night, and then—
The Christ.

PART II

THE CHRIST

How fair the skies of Palestine. They beam
And smile upon a weary land as though
They wished to herald and acclaim some great
Event, pronouncement to a saddened world
Deliverance was near and God should reign.
There seemed to be a tremor in the air,
A pulsing of new life to those who watched
And waited for the morn. And would it come?
Would God bestow on this long troubled race
A freedom now, a freedom from the Rome
They hated so and served? Was it forsooth
A gleam of hope, or just a fading wish
Upon the dying embers of despair?

It could not be a wish, a fading wish,
Else why this throbbing of the sleeping soul
Which cries, "Awake, arise, the Lord has come!"
It was indeed a waking. Jehovah God
Had breathed upon and blessed a virgin pure
In Galilee; and now in Bethlehem
The babe was born, Redeemer, Saviour, Lord.
It was the longed awakening. The Light
Had come; the angels came and winged on high
Their hallelujahs that filled the heavens,
And sang in glad refrain, "The Lord has come,
The Lord has come, is here. Glory to God
In the highest and on earth peace, good will

Toward men." The shepherds heard their glad huzzas
And came to Bethlehem and found the Child
And worshipped. They also cried for joy,
And told the world what they beheld and heard.
The wise men came with gifts and spices rare,
And glorified the word, the Christ was here.

And thus the Saviour came, of parents poor
Who laid Him in a manger. The Great God
Sent His Son to illumine the humblest state,
And by His holy life to dignify
The glory of His name throughout the world.

He lived as man the simple life, tempted
Yet withstood, derided yet serene, He toiled
And taught in tenderness and love for all
Mankind. But not so with His captors; with
Fearful haste they nailed Him to the cross, pierced
His side, and left Him there to die. Black felony,

Vile, heinous, odious, the crime of crimes,
Darkest and most abominable, accursed,
They left Him there to die. No, not to die!
To live—to live again and never die!
Born as a man He lived the life of man
And died the death. But God proclaimed Him Son,
And Son He is, the Son of God, Jehovah;
And for two thousand years has been the hope,
The only hope by which man can be saved.
He bore our sins in His own body on the tree.
He is the Dayspring from on high, the dawn
Of man's new morning of eternal hope,
To scatter shades of sin and sorrow, till
The farthest regions of a stricken world
Shall know that He hath come with light and life.
And He shall come again, and we with Him,
To reign forevermore. Behold Him on
The throne, our Saviour, Sovereign, Lord and King!
The fight is o'er, the victory is won.

"Their Rock is Not Our Rock"

By William James Robinson, A. M., D. D., Fort Smith, Ark.

A SERIOUS student of religious conditions today can not deny that much confusion exists regarding the fundamentals of our faith. Historic Christianity is assailed mercilessly and adroitly. Our faith has always had vicious, vigorous, resourceful enemies, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also are transformed as the ministers of righteousness: whose end shall be according to their works" (2 Cor. 11:14, 15).

The Devil is the father of lies, the author of confusion, the arch fiend of outer darkness, the adversary of souls, and the most resourceful, relentless and valiant enemy of our Lord. If this were not true one might have some justification for doubting the deity of our blessed Redeemer. The Devil never has and never will spend his time fighting myths; therefore his opposition argues for the validity of our Lord's claims.

Satan a Good General

A good general changes his tactics to fit his situation. The Devil is a good general. A century or more ago and up till recently, he had Tom Paine, Voltaire, Hume, Strauss, Ingersoll and others who boldly, fluently and defiantly proclaimed their unbelief to the world. When this method lost its power—Colonel Ingersoll was the last great agnostic—he raised up a noted infidel to establish "higher criticism" as his weapon of assault. During the last fifty years his servants have claimed for themselves superior scholarship—they would have you think they are the only scholars, they say they are—and now occupy pulpits, professorships in colleges, seminaries and universities where they boldly teach historic infidelity to immature minds, calling it the truth verified by "scientific research." Many institutions where they are entrenched allow no orthodox man to address the students.

Such cowardice is a severe indictment of their sincerity. They use every possible means to take advantage of untutored

minds, even stooping to poison the minds of little children. No one knows any better than they do that they are calling hypotheses "verified facts," and that this is unfair.

It is a hopeful sign that organizations for the spread of atheism and the destruction of the Bible are being formed. It looks like the Devil feels the need of changing his tactics and once more coming out openly. Since we must contend with him till our Lord comes, we should welcome this open fight where the lines are clearly drawn.

Modernism Described

The present controversy between modernists and fundamentalists deals largely with the person of our Christ. Answer this question, "Whose son is he?" in such a manner as to convince all, and you have settled this controversy. But the Devil would raise another issue.

The following passage is pertinent: "Their rock is not our Rock, even our enemies themselves being judges. For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are the grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps" (Deut. 32:31-33). I insist that this passage describes modernists and the results of their work. I would not knowingly be discourteous or unkind even to an enemy, but I am not responsible for the facts in this case. "Thy word is truth." It is now my purpose to show that the Christ Jesus of the fundamentalists is not the Christ Jesus of the modernist "even our enemies themselves being judges." Fundamentalists hold to the Christ of the Bible. I will prove that modernists do not.

Let us state the case. "Thou art the Christ, the Son of the living God" (Matt. 16:16). Peter was a fundamentalist. "As a deity, Jesus becomes a myth. As a man, He is the supreme figure of history." This is an exact quotation from a very vigorous modernist; and to a man they endorse it as a fundamental and essential part of

their creed. Study these statements analytically. Do not leave them till you know you have mastered them. They are accepted as final by their respective supporters.

Overwhelming Testimony to Christ

1. *Eternity measures the existence of our Christ.* "In the beginning was the word" (John 1:2). "Verily, verily, I say unto you, before Abraham was, I am" (John 8:58). "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler of Israel; whose goings forth have been from old, from everlasting" (Mic. 5:2). How does this character and "as a man, he is the supreme figure of history," compare? Every one knows there is no comparison. The one "was in the beginning" and the other is as a vapor that passeth away. Duration of unchanged existence is one test of greatness. Many men have been great, measured by human standards, but no man ever has existed before his birth and no man ever has personally exercised power on the earth after his death.

2. *Immutability belongs to Christ.* Does it belong to "the supreme figure of history"? In these sublime words God addresses our Christ: "Thou, Lord, in the beginning hast laid the foundations of the earth: and the heavens are the works of thine hands. They shall perish, but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb. 10:10-12). "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8).

Surely no sane man would even dare to mention "the supreme figure of history" in connection with the character set forth in these quotations. Of course the modernist denies that there ever was, is, or ever will be such a character as the quotations describe. To deny a fact does not make it false. Since Christ is infinitely the incomparable One, modernists must accept

Him as He is presented or account for Him as a literary fiction. The latter they can not do; the former every fundamentalist wishes they would do.

3. *Omnipotence is ascribed to Him.* "All power is given unto me in heaven and on earth" (Matt. 28:18). He makes this claim because He was crucified, died, was buried, and had risen from the dead, and is to live forever more. He revealed Himself to John on Patmos as the "Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8). Since "the beginning and the ending" of all things are vested in Him, He is again the Incomparable, the supreme Master of the universe, its Creator and Dispenser. No one would think of ascribing omnipotence to "the supreme figure of history." The modernists themselves will not do it.

4. *Omnipresence is His.* "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). He claims residence both in heaven and on earth at one and the same time. This is marvelous! Only the infinite One can do this. "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). "And, lo, I am with you always, even unto the end of the world" (Matt. 28:20). These passages are utterly meaningless if they do not ascribe to Him the capacity to be in every place personally at the same time. How insignificant "the supreme figure of history" is when placed by the side of this majestic One! "The supreme figure" is limited by His physical nature to one locality at a time while "the Son of the living God" inhabiteth eternity, having the heavens for His throne and the earth for His footstool.

5. *Omniscience is also His.* "He knew all men, and needed not that any should testify of man: for he knew what was in

man" (John 2:24, 25). As human "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52). On one occasion Peter cried out, "Lord, thou knowest all things" (John 21:17). He says of Himself, "I am he that searcheth the reins and hearts" (Rev. 2:23). Nothing, either thought, word or deed, is hidden from Him.

6. *He is the Creator.* "All things were made by him; and without him was not any thing made that was made" (John 1:3). "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist" (Col. 1:16, 17). The Christ of the modernist is only a man at his best; and the best he can do is to use what the fundamentalist's Christ has created. How puny the inventor or the discoverer is when compared with "the Creator."

7. *He is equal with the Father.* "I and my Father are one" (John 2:10). Imagine "the supreme figure of history" claiming equality with God! "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life" (John 10:27, 28). Think of "the supreme figure of history" giving men "eternal life." Such an idea is blasphemous and absurdly preposterous.

8. *Worship belongs to Him.* When Thomas was convinced of His resurrection he said unto Him, "My Lord and my God" (John 20:28). When He appeared to His disciples in the mountain "they worshiped him" (Matt. 28:17). In every instance when He was worshiped He accepted it cordially because He was equal with the Father. To worship a man who is but "the supreme figure in history" is the height of blasphemy, and of this I do not

believe the modernists are guilty. But they are all blasphemously guilty of withholding worship from "the Son of the living God."

9. *He is the Supreme Judge.* "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31, 32). "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). It is needless to add other scriptures.

The Tremendous Responsibility of the Modernist

The man that says, "As a deity, Jesus becomes a myth; as a man, he is the supreme figure in history," assumes a tremendous responsibility. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and Son" (1 John 2:22). "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now is already in the world" (1 John 4:2, 3). "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 John 7).

The full measure of the condemnation expressed in these passages is upon the modernists, for they denounce all such scriptures as false. God's Word shall never fail; therefore every modernist knee shall bow to our Christ and every modernist tongue shall confess that He is "the Christ, the Son of the living God"; and truly "the supreme figure in history." "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

The Student Faces Christ

By Paul Woolley, Princeton, N. J.

HAVE you ever known a Christian boy or girl who went to college and because of the un-Christian or anti-Christian influence of some teacher or other individual, lost his or her faith and contact with Christ?

Have you ever had a Christian college student tell you how difficult it is for him to give his testimony for Christ in college and how greatly he longed for true Christian fellowship, for some one with whom he could unite in prayer?

Has a student in seminary or college ever expressed to you a longing to know where he could get into touch with the results of conservative Christian scholarship, where he could find a scholarly, yet Christian, answer to some perplexing question?

Do you believe that fellowship among students of living Christian faith is vitally needed today?

If the answer in your mind to these questions is "Yes," the League of Evangelical Students wants to count you as one of its friends and helpers.

It grew out of the need felt by the

students themselves. A body of students saw the possibilities which lay before an organization through which they could proclaim what they believed, and by which a testimony could go out to the student world of North America that evangelical Christianity was virile in the higher educational institutions. In view of this felt need representatives from six institutions, one of which was the Moody Bible Institute, met at Pittsburgh in the spring of 1925, and the League of Evangelical Students was born.

Under the blessing of God it is now in its fourth year, with chapters organized in colleges, universities, seminaries and Bible schools from coast to coast. By means of the magazine, *The Evangelical Student*, news of the chapters is inter-changed and scholarly articles brought before the members, articles presenting the scientific basis of evangelical Christianity, and articles on inspirational and spiritually instructive subjects.

The headquarters at Princeton, N. J., serve as a center for more personal serv-

ice. Inquiries and questions are gladly answered, and anything affecting the relationship of Christ to the men and women of the academic world is a subject for consideration. The general secretary (the writer) is being enabled to come more frequently into personal touch with the chapters as the league develops, and to thus increase its useful service and strengthen the fellowship which unites its members together in the love and service of Christ.

The expansion of the work is largely conditioned upon the support of the people of God by their prayers and their giving. The effort comes from the students, but the support which makes that effort possible must come largely from other sources, though the students are also expected to do their share. It is our belief that God who has raised up such an opportunity for this needy time will provide all that it needs for its growth and development. We covet the intercession of God's people that He may pour out His blessings more and more abundantly upon the students of North America.

Our Temptations and How to Meet Them

By the Late Rev. H. C. Macgregor, of Aberdeen, Scotland

*First of a Series of Shorthand Notes of Five Post-conference Addresses Given at Northfield
Some Years Ago and Not Otherwise Reported*

(Read Hebrews 4)

NOW I would like to teach you a little verse. It is a little prayer.

"Let me come closer to thee, Jesus,
Yes, closer, day by day:
Let me lean harder on thee, Jesus,
Yes, harder all the way."

There is a great deal of philosophy in that. It is what we are going to speak about today. When you find care pressing, it is well to meet it with a sentence like that.

Now, will you turn with me for a little while to Mark's Gospel? You will notice that in the time we are to have during the coming days, I want to deal with some of these practical questions that are the issue of all we have been saying. We cannot live at Northfield always, but God sends us out, right out into the world to be His witnesses. There are certain practical questions we will have to face. You will be tempted. How are you to meet temptation? You will come into sorrow. How are you to bear up under it? You will be faced every day, every week, with problems that have to be settled. How are you to be guided? You will have to maintain a life of fellowship with God in prayer. What is the secret of it? These are practical questions that we shall have to settle. And we have to learn how to apply the principles of the blessed life to the actual work of the life that lies before us.

Now, this morning, we begin with temptation. The subject of temptation is such a large one that it is impossible in one or two addresses to say all that needs to be said. And so we trust that the Lord will teach us according to our need this morning.

Temptation a Consequent of Blessing

We will read these two verses that tell us of the temptation of our Lord (Mark 1:10, 11). The heaven opening and the outpouring of the Holy Spirit anoints our Lord Jesus Christ for service. And what follows? "Immediately the Spirit driveth him into the wilderness, and he was there in the wilderness forty days tempted of Satan." You see that temptation is the immediate consequence of great blessing. He was there in the wilderness forty days, tempted of Satan. Temptation is probably the most universal experience of spiritual men, and the spiritual life is most generally describable as a life of temptation. If you speak of the Christian life as a life of temptation, you will get more people to assent to your definition than to any other that you could possibly frame. If you speak of it as a life of joy and peace, many will tell you they do not find it to be such. But if you speak of the Christian life as a life of temptation, every man and woman will say, "I know it to be a life of temptation."

From the temptation of our Lord it seems to me the great lessons that the Bible teaches are:

First, we learn there is an important distinction which must never be forgotten between temptation and sin. Would to God that all the children of God who have been with us these last days could realize that. I find that perhaps there is no more fatal stumblingblock, there is nothing that disturbs the peace and joy like not knowing how to distinguish between temptation and sin.

There are many people who think that when the life is wholly given to God and when in answer to our consecration God fills us with His Spirit, that there is to be no more conflict or struggle and that there is to be from that moment a life of unbroken peace, not only within but without. And when after giving themselves to God and receiving the fulness of the Spirit they then find themselves assailed with evil thoughts and find evil ambitions creeping in upon their life, they get discouraged and begin to say: "It is impossible that I can be wholly given up to God or I would not have these thoughts, these temptations." They begin to question whether God had dealt with them as they hoped He had.

They lose the blessing into which God brought them by these wrong conclusions. If they only realized all these temptations are altogether different from sin and that the nearer a man gets to God, the more fully a man is blessed, the more fiercely the enemy will tempt, it would save them from that discouragement and from that doubt which is the secret of their losing the blessing they received. Thus many people this very day will be getting into the dark because of the temptations that will beset them on the way home, and they will not recognize that these temptations are not necessarily sins. And because they have felt the temptations, they will be discouraged and overthrown.

How Baggage Is Handled in England

Those of you who have traveled in England know that we have a most wretched way of handling our baggage. After the Keswick Convention breaks up, one of the great centers to which the people go as they separate over the country, is the station at Carlyle. It is a large station where many trains meet, and in the summer the baggage gets thoroughly mixed up. I have often heard my friend Mr. Moule say that many a blessing that has been bestowed at Keswick has been lost among the baggage at Carlyle. We may be kept in perfect peace if we are stayed upon Jehovah, whether the baggage goes right or the baggage goes wrong. But in the strain of losing one's baggage the enemy gets advantage and overthrows the believer.

Do learn this, dear friends—it may be an elementary lesson—temptation is not sin. We referred to that in our speaking the other day on the question of being dead to sin. We referred to how the Devil comes and tempts us when we are speaking. The

Devil tries to awaken self-consciousness, and many men get overthrown, and they say, "What a miserable wretch I am when I ought to be fully given up, a witness for Christ." Temptation is not sin. Repel the Devil by telling him that you are not ignorant of his devices, and immediately take up the position of rest and quiet in the Lord.

I feel that this is so important that I dwell upon it. Our life might be far more a life of unbroken fellowship with God if we only remembered that we shall be tempted, but being tempted is not sin. Jesus Christ was absolutely sinless, absolutely holy, absolutely undefiled, and yet Jesus Christ was the most tempted man that ever lived. So you see that temptation, instead of being sin, is really an honor. It is a sign that you are living near God. It is an honor to be called into fellowship with our Lord in this matter of temptation. "Count it all joy when ye fall into divers temptations." Don't consider yourself badly used if you are plunged into a very furnace of temptation, but learn to glorify God in it. If you read the New Testament you will find this all through. James 1:2 tells us, "Count it all joy when ye fall into divers temptations." Would the apostle have said that if temptation was sin? Every temptation into which you come is an opportunity of God revealing to you the riches of His grace, and the more you are tempted the more you can see of the wonder of God's grace, and you may turn every temptation into a blessing.

There is a friend of mine with whom I lived for a while and traveled in this country holding conventions. I stood beside that man when he met the greatest disappointment of his life. He had set his heart very deeply upon a certain matter and it seemed as if his wish, which he had cherished for some fifteen long years, was about to be gratified. But one morning there arrived a letter which threw down all his hopes to the ground. I saw that man when the cablegram was opened, and it was a bitter disappointment. The tears came into his eyes, but the words which came to his lips were, "Praise the Lord."

The Devil the Agent

Then the next thing we want to learn this morning is that the agent in temptation is the Devil. It seems to me that he is the cause in every instance. We have within us an evil heart of unbelief. There is within us what the apostle speaks of in Romans 7 as "indwelling sin," and it is the presence of this sin within us that makes the Devil have power over us. But it seems to me that in every instance the agent in the temptation is the Devil, the great adversary of God. Now, if you remember this, you will see the place that temptation occupies in connection with the great scheme of redemption.

We think of salvation as a fact of uni-

Moody Bible Institute Monthly

versal meaning. But if you read the New Testament you will find that man's salvation is only looked upon as an incident in the history of the universe. There are other worlds and beyond all question an infinite number of intelligencies inhabiting these worlds that God has made. And our salvation, marvelous, glorious, unspeakably glorious as it is, is not all God is doing. It is an incident in God's working and God's revealing of Himself to the universe. Now if you read the New Testament with that in view, especially Ephesians and Colossians where this aspect of the Christian redemption is most strikingly revealed, you will find that the salvation of man is a conflict going on between God and the powers of the wicked. What was the origin of sin? It was when the Devil came and tempted man's allegiance from God. There was sin in the universe before man sinned. We must regard ourselves as forming a part of this great conflict. Around us there are hosts of evil angels who do not hate us so much as they hate God. He has revealed to us His love, and the reason that the Devil tempts us is that he wants to dishonor and defeat God. The Devil is the enemy of God, and he is not striking at you so much as he is striking at God.

Where an Opening Is Found

The point of attack in every case is something in our nature looked at as a whole. It is some infirmity in the sense that it is a place where an opening can be found. The point of attack is not necessarily anything that is sinful. When the Devil wants to lead us astray from God he comes along an avenue in itself not sinful. If you look at 1 John 2:16, you will find that he speaks of the things that are in the world as "the lust of the flesh, the lust of the eyes, and the pride of life." Here our attention is drawn to the three avenues in which the tempter comes, when he comes to assail us and draw us away from our allegiance to God. The flesh, the eye, the life. Some one has put it this way, "The flesh is not wrong, the eye is not wrong, the life is not wrong. It is when it becomes the lust of the flesh, the lust of the eye, and the pride of life that sin comes in." Now you see in the flesh the avenue of the realm of appetite, hunger, thirst, and all the other appetites, things that are not sinful but absolutely necessary to our life. But the Devil seizes these appetites and endeavors to pervert them. When appetite becomes lust, then what is legitimate has passed into sin and the enemy, the adversary, is constantly aiming to turn legitimate, lawful, necessary gratification of appetite into self-indulgence and therefore into sin.

Then look at the lust of the eye. The lust of the flesh refers to matters of appetite; the lust of the eye refers to matters of avarice. The lust of the eye refers to what is temporal and seen as against that which is eternal and unseen. The lust of the eye deals with matters like music, painting, architecture, literature—things that are perfectly right in themselves, the love of beautiful things in our houses or the love of dress. These things may be legitimate in themselves but the Devil is always on the watch to turn a lawful desire into un-

lawful desire and by fixing our hearts upon what is seen and temporal to withdraw us from what is unseen and eternal.

Then there is the pride of life that relates to matters of ambition, the desire to be successful, the desire to be known, the desire to know, the desire that the being which God has given us should be as thoroughly cultivated as possible. That is a legitimate desire, but the Devil gets hold of it and he turns it into pride and envy. It is wrong for me to envy another who is getting on better than I am.

Christian Service Presents Temptation

I cannot help feeling that some of you will be tempted in the matter of Christian service. You will have a stronger desire than ever to do His will. A minister said to me the other day that he was going home to labor and to strive to be a better servant of Jesus Christ, and one could see as he spoke that he was getting his eyes off of Christ and on the work. Let us be on the guard. In every temptation the essence is the solicitation to turn aside from the will of God.

Now, from the study of our Lord's temptation, we learn in all these things, the agent of temptation, the avenues of temptation, and the aim of temptation, that in Christ who overcame, we may also conquer.

A few words about this: The two things we have to learn from this temptation are:

(1) *The possibility of victory.* Let us lay to heart that there is no temptation out of which we cannot come victorious. We cannot help being tempted, but we can help falling, and there is no temptation which will assail us out of which we cannot come victorious. In these temptations Jesus Christ broke forever the power of Satan as the tempter of His people. If you read any one of the Gospels you will find that the Devil employed on Jesus Christ every form of temptation, and at every point was repelled. Now He who repelled the Devil has made Himself responsible for our keeping, and because He has been victorious at every point we may be victorious also. I never read the narrative of this temptation without wishing to shout "Hallelujah" at the end. The hosts of wickedness were summoned against our Master, but at every point the adversary was repelled.

(2) Now a word about *the method of victory.* How did Jesus Christ win this victory over evil? I do not believe that in resisting temptation He drew upon the resources of His divine power. It says, "He was tempted in all points like as we are." He was like man and as one made in that likeness He met the tempter. He emptied Himself of the advantages of his divine nature when He faced the tempter as our representative and as our Saviour. And I believe our Lord overcame because His pure, human nature relied absolutely, without a shade coming between them, on the power of the Spirit of God. It was His absolute submission to the divine will, His unbroken fellowship with the Father through the Spirit of God which dwelt in fulness unhindered in His heart. It is that which makes Him our exemplar in this matter of temptation. As He overcame, so may we overcome through His

strength which He will give us by His Spirit in time of temptation. In 1 Peter 1:6, 7, 8, we are reminded that our temptation will come from three quarters, and are told to meet this temptation in the power of God (vv. 5, 6, 7, 8, 9).

Our Attitude towards Our Enemies

Now do you see the groups of three things here?

(1) *The three enemies*, self, circumstances, Satan. If you are tempted it will be through self, your circumstances, or Satan, the great agent in all temptation.

(2) There are *three attitudes* to be taken up towards these things, humble yourselves, cast your care, resist your adversary. Then I want you to notice

(3) *There is a three-fold power* that comes to us as the children of God, through Jesus Christ by the Spirit of life which meets these three things, and in every case makes us victorious over the attack.

We have to humble ourselves. But you say, "I cannot humble myself." Over you is the hand of God. Humble yourselves under the mighty hand of God. Jesus Christ overcame temptation because He was absolutely submissive to the will of God. Over you and me there is the hand of God to subdue us unto Himself. The hand of God is over us and His arms are under us.

Cast all your care upon Him. You say, "I shall certainly fall because my circumstances are so difficult, my cares are so many." Underneath you are the everlasting arms. You say, "If I go home the Devil will attack me so terribly." The Lord has provided for that also. Over you is the hand of God and beneath you is the power of God and all around you is the presence of God.

Stand fast in the faith. Thus you are to resist the adversary. God puts us at the point of victory and He says to us, "Be strong in the Lord and in the power of his might."

We have learned that we must be tempted. We shall be tempted, but we may count that temptation a privilege and a joy because we need never fall. Over us, under us, and all around us is the mighty power of our God. May the Lord open our eyes to it and may He show us how intensely workable this teaching is. O beloved, how many of you know it? How many of you have stood in the midst of fiercest temptation overwhelmed at the deliverance God gives. I have often been made just to wonder beyond the power of speech. The temptations I knew were just the temptations that were fitted to overthrow me, never reached me, because around about is the encircling presence of the delivering God.

GOD'S WILL

God is the master of the scenes. *We must not choose which part we shall act; it concerns us only to be careful that we do it well*, always saying, "If this please God, let it be as it is"; and we who pray that God's will may be done on earth as in heaven, must remember that the angels do whatsoever is commanded them, and go wherever they are sent, and refuse no circumstances—Jeremy Taylor.

Poets of the Moody Bible Institute

Mr. Helsom has an important post in the Bureau of Maintenance in the Extension Department.
Mr. Stitz is a present student.—Editors.

A PRAYER

By J. T. Helsom, Chicago, Ill.

Written on board the Italian ship "America," while passing through the submarine zone en route to France in 1918.

Daybreak—and softest dawn,
Sunrise o'er sparkling sea.
O Thou! who guardest through the night,
Our thanks to Thee.

Midday—with glittering sea,
Gliding through boisterous wave—
Protect us, Lord, from unseen foe,
Our lives to save.

Twilight—with calm and peace,
Songs of home, now far behind—
To us, O God, of careless hearts,
Be Thou most kind.

Night-time—with solemn thought,
Faces upturned to starlit sky—
From perils keep us safe, dear Lord,
Our faith keep high!

MY PRAYER

By Willard A. Stitz, Van Wert, Ohio

More precious than a mother's love
Art Thou, O Christ, to me;
More beautiful than spotless dove
Thy shining face I see.
No greater gift all earth combined
In place of Thee canst give;
Let me as humble servant find
Thy will, that I may live.

Of far more worth's Thy precious blood
That stained yon Calv'ry's tree,
Than all the gifts a father's love
Could e'er bestow on me.
O God, what wondrous peace of heav'n
For just a look at One
Whom Thou in love hast freely giv'n
That I might be Thine own.

Let me but feel Thy presence nigh
Each hour, each day, each year,
That in Thy strength I may rely
And, trusting, have no fear.
To me Thou givest peace and joy,
Contentment—everything;
And now throughout each blessed day
Thy praise I'll ever sing.

Oh, let me tell of this great love,
To other souls portray
The Lamb of God from heav'n above
Who washed my sins away.
In all Thou canst and will abide
Who come as children wee,
Surrendering self-will and pride,
Accepting faith by grace from Thee.

GOD KEEPS HIS PROMISE

By Rev. James M. Gray

O God, I want to thank Thee
That Thou hast answered prayer!
I made my supplication,
My anxious heart laid bare,
And Thou hast kept Thy promise,
And from Thy throne on high,
Didst bow Thine ear to hearken
And grant Thy servant's cry.

Men say that it is folly
To bend the knee in prayer,
Or talk to Thee as children
Or think that Thou dost care;
But there is that within us,
Didst Thou not put it there?
That urges the petition
And bids us do and dare!

Lord, we are not mistaken,
We ask and we obtain,
And so with faith emboldened
Return and ask again;
We knock, and Thou dost open
And stand within the door,
And give us gracious welcome
To come and ask for more.

And so we want to thank Thee,
Not I alone, but all
Who know Thee as their Father
And on Thy bounty call;
Redeemed are we in Jesus,
Thy Son Thou didst not spare,
And with Him Thou didst give us
Thy love in Him to share.

What Really Is Idolatry?

By Charles E. Robinson, Springfield, Mo.

IN A LETTER written by the apostle to "the church of God which is in Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord," he uses these earnest words, "My dearly beloved, flee from idolatry" (1 Cor. 10:14).

In his first epistle John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us . . . These things we write unto you that your joy may be full." He closes this letter, which evidently is also written to saints, with the faithful exhortation: "Little children keep yourselves from idols" (1 John 5:21).

These earnest warnings to Christians make it unnecessary for me to find any excuse for this effort to give to them a practical and workable definition of the sin of idolatry. What is it?

The first command is, "Thou shalt have no other gods before me." It seems quite plain and not necessary to be proven that to disobey this commandment and have some other god before the only and true God, is idolatry.

The African, the Chinaman, the Indian, makes an image of earth, wood or metal and sets it up for a god. Bowing down to this idol is idolatry. To save our neighbors, living in heathen lands from their idolatry, we send missionaries and make great sacrifices. It seems to us a dreadful thing to bow down before an idol and put it in the place of God.

The Place God Occupies

But just what place does God occupy in relation to us? When we come to examine the subject we find He is several things to us, and when we place something other than God in such a position that it occupies towards us one of those several relations which God alone should bear to us, we have put that thing in the place of God to us. Let us look at some of these relationships of God to us.

Love. God is the object of our supreme and first love. The Lord Jesus sets this forth as the first commandment (Mark 12:30). Now if we admit something other than God into the place of supreme or first love, we have put that thing in the place of God to us and are become idolaters. The covetous man is he who gives his supreme and best love to money. Thus he becomes an idolater, because in his love he puts money in the place of God (Col. 3:5).

But how may one tell whether he is covetous, and so an idolater? If he loves God better than money he will be willing to use his money as he sees God wants him to use it; whereas if he loves money better than God he will be unwilling or reluctant to do with it what he sees God wishes. For instance, if he sees that God would be pleased to have him pay his tithes or make certain offerings, and he is reluctant about doing these things, he may know that he loves his money better than he loves God, and so is an idolater. In other

words, his desire to forward his money interests is greater than his desire to forward the interests of God.

There are other things beside money that one may love better than he loves God and so be an idolater. For instance, fame, applause and popularity. If a man is so careful to do those things that lead to fame, to applause, to popularity, that he will do them even though he sees that in so doing he is displeasing God, it is plain that he loves fame, applause, or popularity more or better than he loves God, and is, therefore, an idolater.

What Is Your Supreme Desire?

Supreme love with a man is tested by ascertaining in what his supreme desire to please centers. A lover hesitating between two sweethearts may know which one he loves the better by noting which one he is the more eager to please. Using this principle to go further in our investigation of idolatry we find that if there is any person whom we are more eager to please than we are to please God, especially if we are willing to displease God in order to please that person, we may be sure that such a person is given the place of supreme love, and so we are an idolater. For instance, a girl knows God is displeased with her when she contemplates marrying an unbeliever, but she is so eager to please her sinful lover and herself that she is willing to displease God. It is plain that either she or her lover, perhaps both, are idols and, like the Chinaman bowing before his joss, she is an idolater.

This may be carried a long way. From what has been said it is plain that we may give first place in our thoughts, in our desires and in our loves to such things as business, society, pleasure, children, husbands or wives, and so on. The reader may work the thing out practically for himself and see whether he is giving first place in his affections to any of these things, thus making himself an idolater.

On What Does Our Faith Rest?

But to love God is not the only relationship between us and God by admitting something else into which one becomes an idolater. We are to have *faith* in God and, for some things, in God alone. If then we allow ourselves to have faith in something apart from God for the things God only can provide, we allow a substitute to take the place of God and so become idolaters.

For instance, we must have faith in God alone for salvation from sin and its final penalty, hell. But it may be we are trusting in the fact that we keep the ordinances of the church, or that we are living upright lives. When the question of our salvation comes up for our meditation we comfort ourselves with the thought that we are church members, keeping all the ordinances faithfully. Or it may be we go over our lives and satisfy ourselves that we are living just as well as we possibly can which we believe is all anyone can do and that from these considerations we hope to

be saved from hell. You see in doing this we have for salvation substituted this thing of church membership and the keeping of ordinances, or the matter of our own good works for the faith which belongs to God alone. Those ideas are set up in the place of God to us, and we are idolaters in consequence.

Having come thus far with me the faithful reader will readily see that there are many other ways in which he may become an idolater. For instance, God is to be the source of our joy, our peace, our power as witnesses. If we attempt to find joy, peace or power in something apart from God, we have set up an idol. May it not be that many a minister is offering strange fire, fire that is not taken from the holy flame on the altar; that his dependence is upon personality, magnetism, education, position, and so on?

Worshipping the God of Fashion

Then there is the matter of *obedience*. This is due to God first. Some, knowing that to do so will displease God, obey the demands of their husbands, or wives, or children, and frequent the movies. Women and girls will conform to the prevailing style and bob the hair given them by God for a covering or dress immodestly.

There is also the matter of *service*. If God be God, serve Him. But some give principal place in the matter of service to something other than God. They are more diligent in serving business, fashion and pleasures than they are in serving God. That is, they admit those things to the place of God in their hearts, and become idolaters.

God must be given the place of final *authority* as to things commanded in the Bible. Many are setting up another thing, a man-made thing—"science falsely so called," in the place of God to occupy the place of final authority. The Bible is rejected because "science" tells us a different story. Allowing such a court of appeals as that substitutes a man-made thing in final authority for the Bible, and this of course is putting it in the place of God, which is idolatry. There are many other phases of this great subject which are left for the reader to think out for himself.

Idolatry is so dreadful a thing and so hateful in the sight of God that He warns us against any one that is called a brother who is guilty of this dreadful sin. He demands that we refrain from his company—not even eating with him (1 Cor. 5:11). In almost the last word we have from Jesus, speaking to John from the heavenlies, we hear Him giving a list of those who will be cast into the lake of fire and brimstone, which is the second death, and in that list He includes idolaters.

Dear brethren, listen! For a long time the church has had little to say about idolatry, but I am convinced that very many supposedly good people are idolaters and doomed to eternal destruction unless they repent. May I not give you the earnest exhortation of the apostle? "Little children, keep yourselves from idols."

Letters From Correspondents

I. "Packing Out the Stones" or the Grace of Pentecost

Mvera, P. O. Mkhoma, Nyasaland,
June 18, 1928.

Dear Editors:

I have just received the May number of your MONTHLY, and am particularly interested in your articles on the Holy Spirit, and the letter by Dr. Bell asking that the day on which we commemorate the outpouring of the Holy Spirit be not called Whitsunday but Pentecost. In our Dutch Reformed church of South Africa, it is called *Pinkster Londag*, or Pentecostal Sunday, and the name Whitsunday has no meaning for us.

Ten Days of Prayer

It will no doubt interest many of your readers to learn that in our church in South Africa and in all our mission fields, we have ten days of prayer for the Holy Spirit,* from Ascension Day to the Day of Pentecost. This was begun over sixty years ago, and every year a series of suitable subjects on the Holy Spirit is published, which is followed in all the congregations. These subjects were drawn up for many years in succession by our revered church leader, the late Dr. Andrew Murray. For this past season the subjects were drawn up by the writer, on the basis of that most helpful book published by Dr. Murray years ago and called: *The Full Blessing of Pentecost*. I enclose a copy of these subjects of prayer as they were published in Dutch.

*The correspondent means prayer for the filling of the Holy Spirit. He would agree with the MONTHLY that all true, or regenerated Christians possess the Holy Spirit as their Indweller.—Editors.

These annual seasons of waiting on God for His Spirit, and instruction in the work of the Holy Spirit, have been of unspeakable blessing to our church, and every year we hear of many conversions, as well as spiritual renewal and blessing, from our congregations and mission stations. This year my wife and I, after many years of service in connection with mission work, and for the last eighteen years as general mission secretary, have retired, and are paying this our largest mission field, where we began the work forty years ago, a visit, and we were here during the last Pentecostal prayer meetings.

Interesting Experiences of Natives

It is a marvelous manifestation of the power of God to see what He has done. Here we are among natives whom we found sunken in the deepest heathenism, and who now come together for ten days to pray most intelligently and earnestly for a fuller manifestation of the power of the Holy Spirit in their own lives and those of their fellow Christians.

Let me mention two cases. A native Christian woman came to one of our lady missionaries and said:

"Dona (madam), I am distressed because I have not got the fulness of the Holy Spirit. Can you not help me?"

The reply was:

"When you go to the fountain to get a potful of water, can you fill your pot if it is full of stones? Can the Holy Spirit come into your heart if it is full of other things?"

"Is that it?" exclaimed the woman. "Then let us pray."

And she began pouring out her heart before God, and "packing out the stones," as she expressed it, confessing everything she could think of that might hinder.

Then she was silent and said:

"And now, Lord, I have emptied my heart, do Thou cleanse it altogether."

Again silence, and the voice sank lower: "And now, Lord, fill it with Thy Holy Spirit."

Once more silence, and then (in her own language):

"Zikomo, zikomo, Mulungu (Thank you, thank you, Lord)."

Thereupon she rose with her face bright with the joy of faith that the Holy Spirit had come in and taken possession of her heart.

One of our native evangelists who had conducted the Pentecostal meetings at an outstation, tells how an earnest Christian woman came to him on the last Sunday and said:

"I am full of joy for God has heard my prayer, the Holy Spirit came in on the day of Pentecost, and my whole life is different from what it was before the meetings."

Speaking from long experience, I wish very earnestly to urge all pastors and missionaries to introduce into their churches this custom, which brings honor to the Blessed Spirit and rich blessing to those who gather to wait on Him.

I am, yours in the Master's love and service,

Andrew C. Murray.

II. The Papacy and the Civil Powers

Editors, MOODY MONTHLY:

The editorial review of Mr. Charles C. Marshall's book, *The Roman Catholic Church in the Modern State*, published in the July issue of MOODY MONTHLY, should be read by every voter in the United States.

Those of our citizens desirous of knowing the attitude of the Papacy toward the civil powers will read Mr. Marshall's book

and understand the facts, but thousands of people are not mentally capable of understanding this very important subject and, on that account, the editorial, referred to should be widely circulated in pamphlet form.

True believers in Christ will acknowledge no one on this earth to be His representative "by divine right." To believe that the Pope is the vicar of Christ, that

the voice of the church (the Pope) is as if it were His own, threatening those who would not hear it with everlasting perdition, I must first believe that Christ chose, as His representatives, those who have set the world a degrading moral example by giving to history Caesar and Lucretia.

The public mind is not clear as to the relation of the Roman Catholic church and politics.

Davis Strong.

Notice of change of address of your Moody Monthly should be received in the magazine office by the tenth of the month to affect the following month's issue. For instance if you desire the address changed for your November number, the Monthly should be notified of your address not later than October tenth.—Publication Manager.

The Second International Hebrew Christian Conference

Hamburg, Germany, July 16-21, 1928

Reported by Rev. Arthur W. Payne, Haifa, Palestine

UNDER the presidency of Sir Leon Levison some 133 official members met representing Hebrew Christian Alliances in America, Canada, Bulgaria, Denmark, Great Britain, Germany, Holland, Hungary, Latvia, Palestine, Poland, Rumania, Russia, Sweden, Switzerland and Yugoslavia as well as representatives of five or six other countries. Possibly some three hundred Hebrew Christians attended, and of course there were a large number of non-Jews, members of the various churches, "all one in Christ Jesus."

The remnant from Israel according to the election of grace is a rapidly growing one, and grace was specially emphasized in hymns and prayers at this conference.

The suitability of the place was most evident, viz. Jerusalem Kirche, Hamburg, the center of a remarkable work amongst Israel presided over by Dr. Arnold Frank, editor of *Zion's Freund*, with a church of which both pastors are Hebrew Christians, himself and Dr. Moser. The officers consist of five Jewish and five Gentile believers, and there is a hospital attached particularly for Jewish patients, a deaconess house, a home for Jewish inquirers, and an active mission center at 31 Eimsbüttler Strasse.

Here, gathered in a city of a million and a quarter people, perhaps the most important sea-port of Europe, one felt the guiding hand of the Lord had been upon the arrangements from the very first.

Speakers and Singers at the Welcome Meeting

On Saturday evening the sixteenth, presided over by Dr. Frank, the welcome meeting set a high tone for the rest of the gatherings. The united praises and prayers and the scriptural and spiritual addresses were delivered by the aged pastor emeritus, Dr. Ashton, who had baptized Dr. Arnold Frank and other well known Hebrew Christians. Director Stritter and Prediger Krummow represented the Evangelical Alliance of Hamburg, and the messages of Sir Leon Levison, the president; Rev. Mr. Pelz, of Chicago; E. Bendor Samuel, of London; S. B. Rohold, of Haifa, Palestine; Dr. Földes, a leading lawyer of Buda Pest; Rev. Max Reich, of America; Peter Smoljar, of Riga; John Ginsburg, of Bratislava; J. I. Landsman, of Poland; Mr. Guberman, of Russia, translated by Mr. Rudnitzky, were all inspiring, while the singing of the solos and the deaconess choir at this and other public meetings was a blessing to all.

The Sunday Program

The Sunday morning message of Rev. Max Reich on the Twenty-third Psalm lifted us up into the presence of our Saviour God, Jehovah Jesus, and the address given in

the evening by Sir Leon at the British Church, in the sailor's home on the quay, on "Satan and His Deceits," taken from Revelation 9, was a great help to all.

The President's Messages

We must mention particularly the opening and closing addresses of the president as well as his practical message on "Ways and Means and Relief." The call to the truest testimony of every Hebrew Christian to their Lord as an atoning Saviour through His blood and as an ever living and risen Redeemer and High Priest, resting upon the authority of the Bible as the Word of God in the fullest sense, apart from national or denominational prejudices, marked these messages.

On Tuesday, July 17, in the morning, the first papers on "How Shall We Bring the Gospel to the Jews" were read by Rev. E. Bendor Samuel and Peter Smoljar, and discussion followed; also messages on literature were given by Rev. N. Levison and Mr. Hugh Schönfeld. In the afternoon, Dr. Földes spoke on the religious situation amongst the Jews in Hungary, and in the evening in a crowded church J. I. Landsman spoke on "What is Judaism?" and Pastor Kunert on "What is Christianity?"

Finances Satisfactory

Sir Leon Levison's address on the "Further Consolidation of the Hebrew Christian Alliance" was followed with presentation of balance sheets by the treasurer, Mr. H. Lerner, which showed a satisfactory financial situation.

In the evening messages taking the form of personal testimony were delivered by Dr. Moser, Rev. H. Weinhausen, and Rev. N. Rudnitzky. Mr. Gartenhaus, of America, gave his testimony the following evening.

Outing in Alster Park

Of the special features of these gatherings the great annual outing to Alster Park must be mentioned. A large number met with the members of the conference in the commodious hall, refreshments being served by the river side.

Rev. E. Newman spoke, representing Damascus, Syria; Rev. L. Rosenberg, Poland; Rev. E. Bendor Samuel, England; Rev. A. W. Payne, Palestine. Mr. Feiger of Rumania, sang a Yiddish solo and told the thrilling story of his conversion from being a leader in prayer and song in an orthodox synagogue (having secretly read the New Testament which he purchased for twenty-five kopeks twelve years before), to be an earnest witness amongst his Jewish brethren, associated as he is now with the Mildmay Mission to the Jews.

United Communion Service

Then we must mention the united com-

munion service in the Jerusalem Kirche on Friday morning, in which members of state and free churches of various denominations, Jews and Gentiles, "all gathered as one in Christ Jesus" under the presidency of Dr. Arnold Frank, who spoke with the deepest earnestness on the words, "It is finished." They seemed to bring us very near to the scene of the upper room in the Holy City.

Rev. S. B. Rohold, of the British Jews Society, Haifa, in his address Friday evening, translated by Rev. Max Reich, dealt with the Holy Land, its people and present conditions and kept the rapt attention of the crowded audience. It seemed a happy coincidence that this day, July 20, was the anniversary of his entering into the Jewish missionary field thirty years ago. A supper in his honor was held in the beautiful banquet hall of the Streits Hotel, opening and closing with praise and prayer. It was presided over by Dr. Arnold Frank, and the chairman, Sir Leon Levison and others spoke appreciatingly of the ministry of God's servant.*

Hospitality Appreciated

The midday meals were held in the Zoological Gardens, and the evening repast was served in the lecture room of the Jerusalem church. At the close of the conference the hospitality and devotion to the interests of the various delegates was most warmly expressed and tokens of gratitude were given to Mrs. Frank, Lady Levison and Mr. Singer, the able secretary of Pastor Frank.

A number of workers in the Jewish mission vineyard met after many years of absence from one another and we believe no one attended the gatherings without being richly blessed of the Lord and more fitted for the further ministry of the Word amongst Israel in view of the speedy coming of the Saviour.

*A formal letter of appreciation was presented to Mr. Rohold signed by Pastor Frank, Sir Leon Levison and 30 other names of Jew and Gentile leaders known all over the world including E. Bendor Samuel, Mark John Levy, Peter Gorodishz, Arthur W. Payne, Jacob Peltz, Elias Newman, Max I. Reich, Jacob Gartenhaus, and J. I. Landsman.

It is exceedingly important that while we keep a clear conscience ourselves—and it is hardly possible to have it too sensitive to the softest whispers of the Holy Spirit, the smallest departures from the way that seems to us right—we should not in any way impose our standard upon others or fail to give them full credit for the beautiful qualities which they show forth though mingled with habits we deem harmful and that excite our surprise. God fills Himself in many ways, and equally loves His children of various names, though they find it sometimes hard thus to love or appreciate one another.—Rev. James Mudge, D.D.

"That Little Old Organ"

By Ernest O. Sellers, New Orleans, La.

ONE of the first objects a visitor to my office in the Baptist Bible Institute observes is a little Mason and Hamlin reed organ, 34x34x18 inches, with a four-octave keyboard, encased in a fine, attractive black walnut exterior. It has a wonderfully fine tone quality and an interesting history. When new it was purchased for the use of the children's choir of the Moody (then Chicago Avenue) Church of Chicago, at about the time the second floor was added to that edifice which D. L. Moody had started before beginning his great evangelistic campaign in Great Britain, more than a half century ago.

An average of about fifty children singers sat in a special section of the gallery opposite to and facing the pulpit, big pipe organ and adult choir platform. Every Sunday morning it was a joy, an inspiration and a most effective feature of the service to hear them sing their special selections of praise. Often would visitors, not knowing of their presence, be startled and always delighted to hear that choir break forth in song. For more than a quarter of a century this organ, placed in their midst in the gallery, led the children in their singing.

Eventually, being slightly out of order, the church discarded it for a newer, larger organ, one fully equipped with stops and knee swells. One day I found it abandoned in a store room, asked for it and it was given to me, as I was in great need of an instrument for use in my office in the Moody Bible Institute. An elderly man, who had spent most of his life working in an organ factory, cleaned it up, replaced one or two broken reeds, polished the wood casing and presented me

a compact instrument, which, said he, "is as good as the day it left the factory." Lacking stops or knee swells, its tones are made loud or soft by the ease or vigorous use of the pedals.

Every musician who sees it has expressed a desire to be its owner. Charles M. Alexander, the great gospel song leader, began

and the "little organ" as well.

When the great Sankey memorial service was held in that building, I had the children sing a Sankey song, the organ still being in use.

What an array of great world-known preachers have faced this instrument: Moody, James M. Gray, Ingles, Gipsy

Smith, F. B. Meyer, A. C. Dixon, Lane, Mullins, Scofield, Wharton, Torrey, Massey, and others, bishops and church dignitaries, far too long a list to enumerate. Also what an army of singers of world reputation have sung in that room when this "little old organ" was in service: Towner, Stebbins, Sankey, Excell, Rodeheaver, Bilhorn, Gabriel, C. C. Case, Reynolds, McGranahan, and a host of students who have gone forth to bless the world in the name of the King. Shouts of salvation have mingled with peans of praise as souls have been born into the kingdom, saints encouraged, the perplexed received light and the mourners comforted.

What a list of songs have pealed forth from its faithful reeds! Many a new song has been "pounded out" upon its keys, modesty prevents a mention of some. Yes, and many others that were thought to have set the

world singing, have somehow died a-horn-in'.

Truly was it dedicated to God, faithfully and sturdily has it stood the test and still it is checking up harmony and composition lessons. Who knows what songs of blessings are yet to be brought to light from this "little old organ"? It belongs to God in a true and real sense by dedication, use and history, and so far as I am concerned, it will continue to be His.



Mr. Sellers seated at "that little old organ"

his musical career in Chicago leading that children's choir when they used this instrument. Dr. Charles R. Erdman, of Princeton Seminary, formerly moderator of the Presbyterian Church, U. S. A., visiting my office recently, told of the days of his father's pastorate of the Chicago Avenue Church and of his making his boyhood profession of faith and uniting with that church under his father's leadership. He recalled vividly this choir

Spiritual Wealth in Scripture Names

By Frank Cottingham, Greenup, Ill.

A FEW years ago, a subscriber to a Sunday-school weekly asked the editor if when reading the Bible through one might skip the hard names in the Old Testament, notably, 1 Chronicles. The editor thought this might be done, "as nothing of practical value was gained from reading almost whole pages of names hard to pronounce." And certainly it is not very interesting to do this until one gets the right view of the matter, and then the chapters containing such names become as rich a blessing as any in the Word of God!

For one to say that such names are of no consequence is to judge the wisdom of Him who placed them there. We leave no stone unturned to learn all we can of the great men of earth; why neglect the names of men in the Bible who, we are told, "were mighty, valiant men," some of whom were "lion-faced"?

It is in the place of difficulty that we obtain the richest rewards, and the writer can speak from personal experience of the blessings received by mastering the pronunciation of the hard names.

Many of these names are musical with a deep spiritual significance, and linger in one's mind for weeks.

Take one of the most precious in all Scripture—the place of Christ's birth, Beth-le-hem, which means "house of

bread." Christ the bread of life—how could He have been born anywhere but in Bethlehem, the "house of bread"?

The Writer Meets a Surprise

The writer has read the Word through once a year for twenty-seven years, and when coming to names like "Galeed," "Kab-zeel," "Jerahmeel," they were pronounced as they looked!

Then one day he decided to go through the word-book in his Bible. It was rather disconcerting. He had prided himself that he had a natural gift in orthography, and knew the correct pronunciation of words by a sort of sixth sense. But he found he was mistaken, and the study of the word-book revealed to him riches long neglected!

The termination "El" means "God." So "Peniel" means "face of God." There Jacob wrestled all night with the angel, and prevailing, became a prince with God. Several names end in "El."

Sometimes one may be attracted by a name and think favorably of it, but later find out differently. Such a one is "Kibroth-hatta-avah"—which means "graves of lust." It was there Israel lusted, and God slew many of them. When the writer was in school, "Hephzibah" was used rather jocularly, yet it means "my delight is in her," and so has a good significance.

There are scores of long names in Scripture both of people and places, which to us seem extremely queer. For example: "Migdal-el" (tower of God), "Mahershal-al-hash-bay" (one of Isaiah's sons), "Zaphnath-pa-a-ne-ah" (supporter of life), Joseph's name in Egypt under Pharaoh and very descriptive. "Hazel-el-poni," a woman's name meaning "give shade, O thou that turnest thyself towards me." "Ramoah-Gilead" seems to carry a holy atmosphere. It is the name of a city of refuge in the time of Moses.

Many more illustrations might be given, but one may see from the foregoing that being Scripture, the names are "given by inspiration of God, and are profitable" (2 Tim. 3:16), and that His unsearchable riches extend even to hard names.

Such a study opens up a new world to the seeker, and will abundantly repay him, and instead of seeming like an endless string of hard uninteresting names, they will come to be a vast mine of spiritual wealth.

What this world wants is this doctrine thundered out, *regeneration by the power of the Holy Ghost*. No man is really born of God until he is brought into harmony with God's plan, and then God can work in him and through him.—D. L. Moody.

GIVE WINGS TO THE GOSPEL!

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, [and incorporated in 1899 under the laws of the state of Illinois] is an active, long established, **thoroughly evangelical**, interdenominational organization, **committed to the task of promoting the Gospel in print**. It earnestly invites all true believers to unite with it in maintaining and enlarging this **living, vital, and progressive Gospel agency**, and just now solicits their aid in contributing to an

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(D. L. Moody, Founder)

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SHALL THESE PEOPLE BE DENIED THE TRUTH?

Dating back to that period of widespread migration following the confusion of tongues recorded in Holy Scripture, with traditions and culture that have steadily degenerated since the days of Genesis, driven further and further back into the rough hill country by succeeding waves of more powerful emigrants, there lies scattered over the southeast of Asia the remnants of a great racial group commonly known by the collective name of Tai. In the hinterlands of Burma, Siam and Southwest China are numerous communities of these unassimilated primitive folk, despised and ill treated by their more powerful and cultured overlords, yet never entirely conquered, maintaining their own peculiar social and religious traditions handed down from the dim and unrecorded past. Though varying greatly in matters of intellectual capacity and cultural development, these ancient "tribes" all present a strong appeal to both anthropologist and Christian missionary.

Our interest is that of the Christian evangel. Pioneer missionaries working among these primitive peoples, whether Nosu, Ichia, Miao, Lahu, Wa, Lisu, Shan, or the independent tribes of northeast India, all have most thrilling stories to tell of marvelous triumphs of the gospel. These simple folk seem to be ripe and ready for the good news of salvation. The poet's picture of lost men turning to the Lord, "a nation in a day," has come nearest to fulfillment among some of these tribes, with literally thousands presenting themselves for baptism at a time, and the hill sides echoing with songs of rejoicing in the newly found Saviour.

Is Any Spot on Earth More Needy?

Of the possible twenty millions of the whole Tai race, perhaps no group is more debased or needy than the Wa. Occupying territory along the boundary between Burma and China, these warlike folk constitute a problem of serious moment to travelers and neighboring tribes alike. Particularly is this true of the Wild Wa or headhunters. Though possessing the remnant of a well developed social and economic order, they are in some respects

as vicious and vile as the most beastly cannibals of the darkest forest of New Guinea. Strangely paradoxical as it may seem, yet in common with most paganism, their deepest degradation is along the line of their religion. Demon worship and strange superstitions lead to the most revolting crimes.

Mr. Carl G. Gowman (M. B. I. '11), of the China Inland Mission, whose itineraries among the Lisu and Lahu occasionally bring him into the near vicinity of the Wa people, has some strange tales to tell of their frightful customs. Similar stories are also related by Rev. R. B. Buker, of the American Baptist Mission, who has recently undertaken pioneer work among the Lahu and Wa.

From a recent communication from Mr. Gowman we quote the following:

"April 8-11 was spent in a Lahu village

hour's journey distant, headhunters had made an attack at midnight and gone away with seven heads from the three houses they entered! It later developed that the headhunters were of the same type of Wa as their victims, but out of revenge they murdered these seven people and sold the heads to the Wild Wa to be used in their spring sacrifices. During the following days numerous details concerning these Wild Wa were secured in around-the-fire conversations with one and another. I inquired of the Cross Bow Gully Lisu if they were not a bit anxious with the head-hunting going on so close to their village. Their reply was, 'Our group of villages here pay "head protection silver" every five years, so we are never troubled with them.' This tribute is paid the Wild Wa by a number of districts to procure exemption from their annual raids.

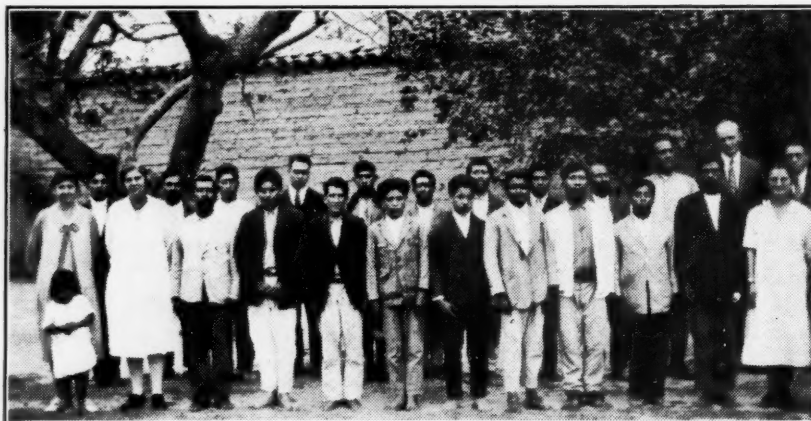
"Not all the headhunting is done by the Wild Wa by any means. Criminals in neighboring districts often go headhunting and sell the heads at a fancy price to the Wild Wa. Poor people who get in debt to them also often pay off their debts in human heads. One head will be worth

from three to six water buffalo, according to its desirability from the standpoint of sacrifice. A fine long switch of hair will insure fine tall grain, while a complete set of even white teeth will cause the grain to fill out in similar shape!

"The heads when secured are hung up in a high bamboo frame while, directly below in a space carefully protected

from intruding animals, a large pile of loose earth is placed. After the blood and decaying matter has all dripped down it is mixed carefully with the loose earth, and each family in the village or group of villages is given a handful to scatter over their fields to insure good crops. The families in each group are required by their leader to procure a head each spring at planting time, and the families have to take turns in furnishing the heads. If unable to procure one otherwise, the law requires that one of their own children must be killed and the head sacrificed in this way. Many of the Wild Wa, when it comes their turn to furnish a head try to flee to the Tame Wa country in order to escape this dreadful task. They are always hotly pursued and have to leave all their possessions behind.

"Even the natives themselves in the districts concerned would welcome a deliverance from this awful bondage to idolatry, and the surrounding districts would be able to breathe easier in the springtime. There are strong indications that the Wild Wa



Students and Missionaries at the Robinson Bible Institute, Panajachel, Guatemala

in the American Baptist Mission territory, in conference with Rev. and Mrs. R. B. Buker of that mission. A tentative agreement was made as to the boundary between the two missions and plans for future co-operation between us were carefully gone into. It was fine to have the company of these splendid new workers for those few days. They have made wonderful progress in the year they have been on the field. The 15,000 to 20,000 baptized Lahu and Wa on their field constitute one of the greatest Bible teaching opportunities in the mission world, and I would bespeak an interest in your prayers for them and for Dr. and Mrs. Buker (the Bukers are twin brothers) who are to join them next year and engage in medical work.

"During the fortnight's interval before the next Bible school at Rock Manger, we crossed the big range between the Mengting and Kengma plains and ministered to the three Lisu villages there. While at Cross Bow Gully on April 4, the Lisu came to me all excited to report that just the night before at a Wa village, not more than an

Moody Bible Institute Monthly

would turn to Christianity if they were only able to break off the bondage of these revolting customs through the coming of the British to rule the district, but thus far no argument has been produced to move the British to take such steps, as they are apparently afraid the undertaking would not pay the expense of government maintenance. Will you therefore not join us in prayer that God will speedily move upon the British authorities to take over this 'no-man's-land' and give it the blessing of good government as elsewhere in Burma? Above all pray that the Wild Ma may soon have the gospel given to them."

HANDICAPPED BY ROMANISM

Protestant missionaries in Portuguese West Africa are placed in trying straits by constantly increasing government limitations, inspired by the Roman Catholic church. Not only are the activities of the missionaries under embarrassing surveillance continuously, but the authorities keep a watchful eye for printed reports in the home papers concerning maladministration and unjust operation that may have been communicated by the missionaries. The latest move to curtail the work of the mission stations is referred to in a letter just received from a dear brother who has for many years been valiantly striving to make known the gospel of Christ in that needy field, in the face of Romish interference and obstacles.

"Aside from the government requirement that all missionaries must speak Portuguese, which necessitates spending some time in Portugal for language study, a new law was made a few months ago requiring all our mission stations to have a Portuguese citizen in charge of the schools. You may perhaps understand how exceedingly difficult it is to find Portuguese evangelical Christians with the necessary qualifications for taking charge of these schools.

"At our Angola conference the missions represented decided that a committee should go to the governor-general, expressing to him the willingness of the missions to comply with the law, but asking for some leniency in the matter of time. All this is a terrible blow to our work."

Perhaps some young man whose eyes fall upon these lines may feel the challenge and be willing to come to the rescue by qualifying in the matter of learning the Portuguese language, so that the work of the Lord may be carried forward in Angola despite the wicked intents of the Romish priests.

A FINE BIT OF WORK

On the shores of beautiful Lake Atitlan, in Guatemala, C. A., an institution has been founded for bringing the life-giving stream of divine truth to the Indian population by training native evangelists and preachers who may go among their own people as lightbearers and messengers of comfort and hope.

Rev. and Mrs. Roy MacNaught (M. B. I. '27) are now located at this center of gracious ministry, known as Robinson Bible Institute. From a recent contribution from Mr. MacNaught, in the *Central American Bulletin*, the following is selected:

"The institute is quite centrally situated

and the students come from widely scattered sections of the country. They bring with them their own blankets and dishes. Beds are provided for them and also food. Six o'clock is the rising hour. At this time they will be seen around the village fountain performing their morning ablutions. Some of them study through the remainder of the hour and others pass the time in prayer. From seven to eight breakfast is eaten. They enjoy this meal standing around the fire in a little out-house with a plate in one hand and a mug in the other. While this may seem a

primitive way to eat breakfast, it is really a long step upward from their own native custom. Most of the work in connection with cooking is done by the students, two of them being delegated to this task each day. Two are also delegated to keep the sleeping room clean and tidy. Each one accepts his assignment with enthusiasm, and in the performance of his task is punctual, thorough and efficient.

What a Change

"From eight to nine is the chapel hour. The meeting begins with song. It is in-

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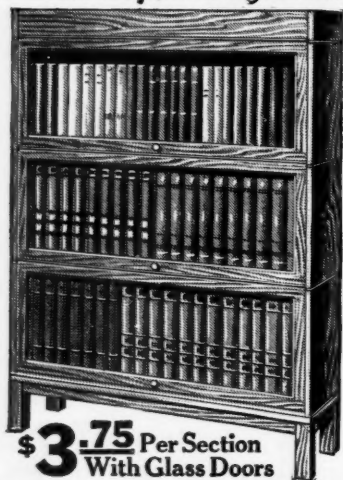
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spiring to listen to these bronzed Indians, who a few short years, even months, ago were lost sinners with no hope in their souls and no song in their hearts. They have been freed from the weights and shackles of sin and now their voices vibrate in song, their faces glow, and their whole being is wrapt up in praising Him whom they have come to know, whom they trust, and whom they hope to see face to face. The hymns are followed by the reading of the Word, with some helpful observations, and then they go to prayer. Their own personal needs, the life and work of the Institute and the problems of the day are all brought to the throne of grace. Thus the day's work is begun by unitedly seeking His aid and blessing.

"It is essential that the students become fairly proficient in the use of Spanish. Sometimes they come to the institute knowing only their native Indian dialect, and then it becomes necessary to teach them to read and write Spanish. Doctrine, church history and music were the subjects taught last month. The studies vary from month to month, so that the students get a fair knowledge of the instruction usually given in a Bible school. The music class is specially interesting and they greatly enjoy singing. However it takes time and patience, for they have no background upon which to work. Some have progressed so far as to be able to sing 'parts' in the hymns. The district superintendent is hoping to have an Indian quartette soon.

"The last two hours before bed time are taken up with study. Students are grouped around the tables in the chapel reviewing the lectures of the day, memorizing Bible verses or preparing a lesson for the next day. None of these men have been trained to study, and many of them have only recently learned to read. Yet notwithstanding these disadvantages they work faithfully and well. They all realize that they are at the institute for a purpose of learning the Word of God, that they in turn may give this living message to others. There is no time wasted. All their efforts are characterized by earnestness. If you were to pass through their room, they would rise and pleasantly greet you and then after you had passed on would quietly return to their study. At nine o'clock most of them retire, and thus the day ends."

SOME STATISTICS WORTH READING

Statistics are frequently dry and uninteresting. But with just a little reflection, in an attempt to grasp the whole picture represented by these terse condensations, the reader may sometimes get a vision that thrills.

Writing in the *Drum Call*, Rev. F. O. Emerson gives some facts regarding the splendid work of the Presbyterian mission in West Africa that are well worth reprinting. A mere hasty perusal of these lines will convey little or no meaning, but a few minutes' reflection will enable you to reconstruct something of the life of arduous toil and unflinching devotion that characterize the service of God's witnesses, not only in West Africa but in a thousand other dark and needy fields.

"For vividness let us present the average

charge of the missionary minister. It is estimated that the entire field of the West African mission embraces an area of some 80,000 square miles, the equivalent of the combined area of Indiana and Pennsylvania. With twelve ministers engaged in regular church work we have an average area for each minister of well over 6,000 square miles, or a territory 80 miles square, more than is embraced by many a presbytery at home. There are 45 organized churches in the mission besides numerous out-station communion centers. The church members number upwards of 28,500, and catechumens over 41,000, making a total of 65,500 Christians. Thus each minister on the field is responsible, on the average, for over 5,000 people, including both church members and catechumens.

"A fairly accurate estimate of the distance necessary to be traveled in order to visit each out-station of the mission foots up 5,600 miles, or an average per minister of 466 miles for one complete trip of visitation. To visit only communion centers involves travel to the distance of 3,450 miles, or 270 miles for each minister. This much is actually accomplished at least three times a year. *Accurate cyclometer record has shown an average of 2,333 miles a year by bicycle for one man during three successive years, plus whatever distance he may have covered on foot or by canoe.*

"To carry this responsibility among primitive people scattered through the forests in small settlements there has been developed by process of growth and necessity quite a definite gradation of native assistants who work with the missionary ministers. There are in round numbers about 1,600 native evangelistic workers, 64 of whom are ordained ministers, licentiates, local evangelists, and the remainder lay preachers. Thus every missionary minister has under his direction five or more trained men of presbyterial standing and about 140 lay workers. Under the very best conditions it is still necessary for the missionary to give personal and present supervision to all the work under his hand."

FRUITS OF THE SPIRIT

An African church member recently remained after service wishing to make a confession so that her heart might obtain peace. This was her story: "About two years ago a woman came to her little store with a basket of peanuts which she wished to sell or exchange, and left them overnight. That evening the Christian woman took the peanuts and mixed them with others that had been bought that day. When the woman called on the following morning her peanuts were gone, no one knew where, and she was compelled to return home without her peanuts or cloth. After two years' time God had spoken to this woman's heart, leading her to confession. She went home, took a basket of peanuts, walked three miles to where this woman lived, intending to return them to her. She found the woman had moved to another place; so she went on to that place, found the woman, made her confession and returned the peanuts. After doing this she was not thoroughly satisfied until she confessed it also to the church."

Moody Bible Institute Monthly

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

PROHIBITION—THE ISSUE

Now that the acceptance addresses of the presidential candidates have thrust prohibition to the forefront of the national campaign, it is apparent that none of the other issues is of such general interest. Stand the candidates and their respective programs side by side and the important difference between them is the difference on prohibition. Hence, so far as now appears, whether the candidates and their respective campaign managers desire it or not, it is on the prohibition issue that the campaign will be fought. However, those persons who assert that the national election will be a sort of referendum on prohibition go beyond their own premises and jump to an unwarranted conclusion. They overlook many considerations of weight. Great as is the influence of a president in molding opinion, his recommendations to Congress are recommendations merely. Members of Congress, with few exceptions, vote or profess to vote as their constituents think and feel in regard to matters that have been subjects of general discussion.

Yet thorough discussion of the prohibition issue in the present campaign and the result of the voting in November as influenced by that discussion must have a great and lasting effect on public opinion throughout the nation.—*Chicago Daily News*.

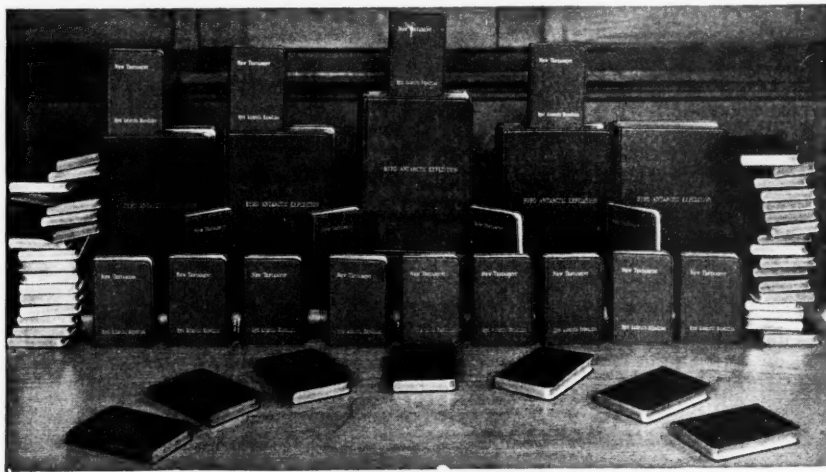
1,000,000 COLLEGE STUDENTS IN AMERICA

The Federal Bureau of Education estimates that there are more college students in the United States than in all other countries combined. The number is fixed approximately at 1,000,000, while in the rest of the world there are 950,000. The high school students in America are estimated to be 4,200,000, as compared with 5,700,000 for the rest of the world. In schools of all kinds, 29,000,000 were enrolled in America which is more than one-fifth of the world's total.—*United Presbyterian*.

BIBLES FOR THE BYRD ANTARCTIC EXPEDITION

The New York Bible Society has presented to Richard E. Byrd for the Antarctic Expedition, eleven Bibles and sixty copies of the New Testament. The Bibles are in good type and it is designed that a copy will be in each place in the Antarctic where a number of men may be located. The sixty New Testaments, one for each man of the expedition, are a small vest pocket edition, India paper, and in clear, large type. All the books were lettered in gold on the outside "Byrd Antarctic Expedition."

When the men are in the far South, far from all civilization, the only reading



Bibles for Byrd Antarctic Expedition from the New York Bible Society

matter available will be that which has been taken from New York, and it is most appropriate that the New York Bible Society should have furnished copies of the Scriptures for the men who will be so long a time in isolation.

HASTINGS BIBLE TRAINING SCHOOL

The third annual report of the Hastings Bible Training School, of Hastings, Neb., announces that certificates have been given to a class of thirty, thirteen of which were for the course in Great Epochs of Sacred History of the Correspondence School of the Moody Bible Institute. This school is now offering all of the courses of the Correspondence School of the Institute, and has a better arrangement of teachers and a more complete organization than heretofore. The school is contemplating the undertaking of the School Bag Gospel League, and Miss Viola Ball has already been chosen as the secretary of this work.

There is an urgent need for a central place of meeting for the classes. A well located piece of property has been offered at a reasonable price, and it is hoped that through the gifts and prayers of interested friends that the school may soon be housed in property of its own.

U. S. LEADS IN STATIONS

The United States, with 650 broadcasting stations, has more than all the rest of the world combined. There are now 468 stations in foreign countries. Next to the United States in radio station numerical strength is Canada, with sixty-three. Cuba is third with forty-seven transmitters, while Russia has forty-five stations.—*Chicago Daily News*.

TRAINED AUTOMOBILES

A church in Indiana has a large sign with these words, "Train Up An Automobile in the Way It Should Go, and It Will Not Depart from the Lord's House on the Lord's Day." It would be well for every automobile owner to have this sign on his windshield. The automobile has no moral value within itself. It depends upon the person who drives it. We were asked if we thought automobiles were hindering or hurting church services. We replied both and neither. People who live close to the church who do not want to attend church have the opportunity with an automobile

to get further away from it, while people who live at a great distance from the church who have it in their hearts to go to the Lord's house on the Lord's Day, find it possible to do so with an automobile. It depends on who the person is. "As a man thinketh in his heart, so is he."—*The Trend*, Macon, Ga. (Copied).

THE KELLOGG PEACE TREATY

It is a treaty which has been a long time before the world. The leading nations of the world, Great Britain, France, Germany, Italy, Japan, have expressed their intention to sign this treaty which rejects war as "an instrument of national policy." It is a treaty of reservations, written reservations, mental reservations, and "implied exceptions." The nations will sign this treaty one by one, but every one down deep in his heart knows that in a national extremity, under world pressure of one kind or other, the treaty will crack and break just as the compact of the League of Nations

will crack and break. In other words, the Kellogg treaty is a perfectly good scrap of paper until it is scrapped. Sir Frederick Pollock said in the *London Morning Post*: "I wonder whether Mr. Kellogg has reflected that implied exceptions may turn out to be wider than expressed ones." An editor, commenting on these words, said: "This is an intelligible legal view. It shows that there is a difference, after all, between tacit understandings and expressed obligations. And if the treaty is signed and ratified without any further modification than the change in the preamble which Secretary Kellogg has already suggested, there will always be a doubt as to its precise scope and sanction."—*United Presbyterian*.

THE BLIND AT CHRISTIAN WORK

President and Mrs. Coolidge last summer attended a church whose pastor was blind and attracted for him wide attention. The friends of the blind will rejoice that by this incident people generally may learn how the blind overcome their handicap and try to make themselves of use to others. Those who have aided the American Bible Society to serve the blind during past years have here also an illustration of this service. Mr. John Taylor, the lay preacher of the church at Brule, who uses Revised Braille Grade 1½, obtained all his volumes of the Bible from the American Bible Society. He has been preaching in churches out in the country and any place where they did not have a minister, beginning the work thirty-five years ago.

There are many blind men in the ministry. Some of them have lost their eyesight in adult life and have continued their work in the pastorate. Some have been blind from childhood and yet have qualified for, and rendered, helpful service as preachers. One has been in the ministry forty years and, under the necessity of failing eyesight, now reads the Bible in Moon. Into the ministry of the same denomination, a young man has just entered who, despite his blindness, has obtained his education and just graduated from the theological seminary in the same state.

Nor are men the only blind who are active in Christian service.

A blind lady who obtained a New York Point Bible in 1897 has used it constantly all the intervening thirty years. She is a Sunday-school teacher, deeply interested in church work, and for nearly five years was at the head of the devotional work of the Epworth League of her church. It is another happy case in which the handicap of blindness has not been either an excuse from, or an obstacle to active Christian work.—*Bible Society Record*.

ARE WE HEADED FOR MENTAL AND MORAL IMBECILITY?

"The Life of the Teacher" was the subject of the address to the graduates of the University of Virginia by Dr. William M. Thornton, who urged the winners of the degrees and all other teachers to "restore the old predominance of standards of thoroughness and usefulness in secondary schools, to limit the field of study to the basic necessities of the literate human being, and to remember that in the school boys and girls should be taught not to choose, but to obey."

Dr. Thornton reversed the definition of a university as a "place where men are learning not to obey but to choose," and said that in his opinion "a school is a place where boys and girls are taught not to choose, but to obey."

"I am well aware," he continued, "that modern uplifters in the science and art of teaching, the pedagogic pundits, would arraign me as 'vehemently suspected of heresy.' My defense would rest upon the infernal mess they are making of our whole system of secondary education."

"I could testify of my own knowledge that for years they have been filling our freshmen classrooms with students, the majority of whom can neither read intelligently, nor write respectably, nor spell correctly, nor compute as accurately as an ordinary grocer's clerk."

"No Daniel is needed to interpret the handwriting on the walls of certain of our great city high schools. The automobile, the hip flask, the girl, the sexual anarchy, spell not only social degeneracy but mental and moral imbecility."—*Baltimore Evening Sun*.

TO BLOSSOM AS THE ROSE

In the book of Isaiah there is a prophecy of a coming time when "the desert shall rejoice and blossom as the rose." Plans that have now been set on foot in Eastern countries seem to herald as not far distant the day when this prophetic

Moody Bible Institute Monthly

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utterance might find its literal fulfilment. The extensive scheme entrusted to the Imperial Chemical Industries, Limited, to tap the vast mineral resources of the Dead Sea and to use part of the potash and phosphates thus extracted for the fertilizing of the desert areas of Palestine, presages a day when the wilderness and the solitary place shall be glad and the waste places of the Holy Land shall burst forth into glorious fertility.

A despatch from London, published recently, tells of another ambitious scheme propounded by an American engineer to the French Government. It has for its object the creation of inland seas in the Sahara Desert, and the changing of the climate of Northern Africa by increasing the rainfall of the country. The proposal is to cut three ship canals from the Mediterranean Sea 40 feet deep and 20 feet wide, which would provide a water route for ships of 250 miles and would permanently flood some 10,000 square miles. The main purpose of the project, however, is to affect climatic conditions, so that the rainfall will be increased.

A few years ago the contemplation of a scheme of this nature would have been looked upon as madness, and utterly beyond the ingenuity of man. But engineering undertakings that looked at first as difficult as this one have been successfully carried through to completion by the genius and industry of men. Given the time and sufficient money such canals as have been proposed to carry commerce into the Sahara could, without doubt, be built in a few years. Once there is water in the desert vegetation will follow, and these waste places will then be robbed forever of their desolation.—*Toronto Globe*.

POLITICS IN THE PULPIT

Politics and the churches is a subject that is attracting a great deal of attention just now. There are three general classes of opinion on this subject. One takes the ground that the Church ought to enter politics actively and earnestly, since, as its advocates say, it is the duty of the Church to deal with all moral questions, and they say that every political question has a moral element, and that the Church should aid in advancing good morals.

Another opinion is that the Church and State should be kept absolutely separate; and, as all political questions pertain to the State, the Church should have nothing to do with them.

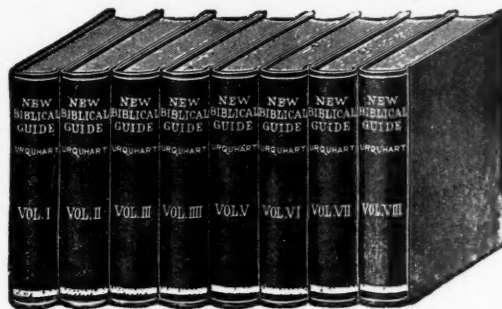
A third opinion is, that, as all political questions have a moral issue, the Church should train people into the right attitude toward all moral questions, and so fit them to judge and act upon the moral issues in politics.

This is unquestionably the attitude for the Church to take. The mission of the Church is to advance the spiritual interests of the people of the world. But there is an exceedingly close relationship between that which is spiritual and that which is moral. The duty of the Church is to train its members and others, as far as possible, in spiritual matters, so that they may be able to apply the prin-

October, 1928

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ciples of spirituality; and to teach them the necessity of doing this in politics as well as in the other relationships of life.

It is not the duty of the Church to say to its members just how they shall apply the principles that it teaches in concrete cases. A military school teaches its students the principles of the strategy of war. But, when those students go out to the battlefield as officers of the army of their country, the school does not go along to decide just what they shall do in every exigency that may arise.

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The Church Press
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Its duty was to lay in their minds the foundation principles of military tactics. If this is well done, the officers will do their part well.

So it should be with the Church. It should thoroughly instruct its members in the great moral and spiritual principles that should guide their lives, and then leave them to apply those principles, as they shall be guided by God's Spirit.—*Presbyterian of the South.*

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THE UNANSWERED QUESTION

Thirty ministers (including three social workers) in and around Hornell, N. Y., were recently interrogated with regard to their attitude toward war. The group included Presbyterians, Methodists, Baptists, Episcopalians, Evangelicals, Universalists, and others. Twenty-seven concrete questions were put to each. The replies were summarized in an article in *The Christian Century* (April 28). The answers given by these thirty ministers and social workers form a perfect medley. Not a single question received their unanimous judgment. The writer closes the article by raising the question whether other groups of ministers would answer the questionnaire in about the same way. We opine that they would. If the right or the wrong of war, any war, were left to the judgment of the clergy, there would probably be no decision. Ministers as a body would leave the question as they found it—unanswered.—*United Presbyterian.*

PEACE AND SAFETY?

The *Advance-Standard* would take the new treaty to outlaw war with a goodly proportion of salt. We wonder how many of the fifteen nations who signed the war-outlaw treaty took God into consideration. The League of Nations, a peace dream of yesteryear, proved a flop, we firmly believe, because the nations represented around the peace table left God out.

Such a treaty simply represents the egotism of men and their rebellion against God. And the answer of God to such overtures is given in His own Word which declares: "When they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape."

To the average human, our view of the peace and safety proposition is cold blooded and pessimistic. From a natural standpoint, yes; but from a scriptural standpoint, no—emphatically no! God's faithful people are not allowing themselves to be lulled to sleep with any siren songs of safety and peace. They know there will be no enduring peace until the Prince of Peace comes, whose right it is to reign. They see ahead the war of Armageddon—the last and most terrible war—they vision the great apocalyptic judgments of God upon a rebellious, pleasure-amusement-mad, jazz-loving, Christ rejecting, God-insulting people, and, as they do, they are reminded of the words of Jesus: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Anything pessimistic about that? Absolutely not! The imminent coming of the Lord to bring real peace upon a sin-cursed earth is the most glorious truth today. To every faithful Christian it is the "blessed hope." To the worldly, pleasure-loving individual, all bound around with this world system, which has about run its course, it is anything but a blessed hope; for it means an end to all of his foolishness, his earthly wisdom and earthly planning and scheming.—*Sherburn Advance-Standard.*

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WHERE ARE YOU PASTURING?

The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backsliding in these words: "Lord, I got among the thorns and briars, and was scratched and torn and bleeding. But, Lord, it is only fair to say that *it was not on Thy ground; I had wandered out of Thy pasture.*"

THE LORD'S SHARE

Between two native converts on the mission field this conversation took place:

"If you had a hundred sheep would you give fifty of them for the Lord's work?"

"That I would."

"Would you do the same if you had a hundred cows?"

"Yes, I would."

"But you would not do it if there were but one hundred horses, would you?"

"Oh, yes, I would. You would see that I would."

"But if you had two pigs, would you be willing to give one of them?"

"No, I wouldn't; and you have no right to ask me when you know I have only two pigs."—*Earnest Worker.*

GOD'S ALL-SEEING EYE

The great astronomer Mitchell was one day making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the range of the great telescope the top of a hill seven miles away. On the hill was an orchard, and in one of the apple trees could be seen two boys stealing apples. One was getting the fruit, and the other was keeping watch. But there sat Professor Mitchell, seven miles away, seeing every movement of those two boys, just as plainly as if he had been there on the spot. So men think and act now as if God's eye could not see them. *Let us never forget, we cannot hide from God.*—*Christian Herald* (London).

"ALL RIGHT"—WITH WHOM?

In the city of Brooklyn, some years ago, a detective went into a drug store, laid his hand upon the shoulder of a man and said, "You're wanted." He admitted his crime, and asked to be allowed to go home and say good-bye to his wife and child. They went to his home. He met his wife and little child in the parlor and said: "Wife, haven't I been a kind husband? Haven't I been a good father, and worked hard to make a living?" She replied, "Yes; what do you mean?" "I mean that I am an escaped convict from the penitentiary." He was all right with his wife and child and neighbors, but all wrong with the state of New York. *You may be all right with your family, friends and neighbors, but all wrong with God.*—*S. S. World.*

THE OFFENSE OF THE CROSS

A European was captured and held for ransom by a Mohammedan tribe in North Africa. The time at his disposal was devoted to sketching, and many of the natives were delighted at the exhibitions of his skill. They determined to use it to advantage of both; he was to draw for them the plan of a mosque, and in return he was to get his freedom. The drawing was eventually produced, and was considered excellent until some keen observer noticed that the building was to be in the form of a cross. So angry were they that they immediately put the architect to death. *Even so was it with the rich young ruler. He admired the plan of salvation, but objected to the cross!*—*Sunday School Chronicle.*

"MY SIN IS EVER BEFORE ME"

Psalm 51:3

Dr. Samuel Johnson, the great English lexicographer, when a boy, was asked by his father, a poor bookseller—the father was sick—to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. Through silly pride the boy refused to obey. Fifty years afterward, when at the height of his fame as one of the most distinguished scholars of England, he went to Uttoxeter, visited the market-place at the time of business, and with uncovered head, stood for an hour in a pouring rain on the very spot where the book-stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father." And this touching scene is represented in marble on his monument. *If penitence procured pardon, it could not erase the haunting memory of his sin.*

IS CONSCIENCE A SAFE GUIDE?

A man once asked me, "Is not conscience a safer guide than the Holy Spirit?" I just took out my watch and said, "Is not my watch better than the sun?" Suppose that I said to you, "I will tell you the hour by my watch, and you must always take the time from me." That is conscience. It is the sun that is to rule the time. Conscience is fallen and corrupt. If we had an unfallen conscience, like holy Adam, it would be as if my watch were always to agree with the sun. But now it is a most unsafe guide.

Sometimes we hear men say, "I do not see any harm in this practice; my conscience does not condemn it." It is not your conscience or your consciousness that is the rule of right and wrong; the law is the standard. By the law is the knowledge of sin.

Sin is the transgression of the law (1 John 3:4), *not of conscience.*—Andrew A. Bonar.

TRINITY AND THE CANDLE LIGHT

An infidel was scoffing at the doctrine of the Trinity. He turned to a gentleman and said, "Do you believe such nonsense?"

"Tell me how the candle burns," said the other.

"Why the tallow, and the cotton, and the atmospheric air produce light," said the infidel.

"Then they make one light, do they not?"

"Yes."

"Will you tell me how they are three yet but one light?"

The scoffer was put to shame.—Selected.

BENEFITS FROM A GREAT DISASTER

Psalm 135: 6, 7

Beneficial results from the disastrous flood that swept over a large part of the lower Mississippi valley last year are to be classified broadly among the blessings that are unexpected. The United States Public Health Service finds two such results—the rise of much better constructed buildings on the ruins of those that were destroyed and a wholly unprecedented interest in and development of sanitary projects throughout the lately flooded area.

Since July of last year seventy-eight counties in the region have been added to the number that previous to the flood took adequate measures for protection of the public health. In many of those counties that have been newly awakened to their duty in this respect the need for public sanitation was little recognized before the disaster of 1927.

These are important gains. They are likely to lead to other displays of an aroused community spirit tending to produce steady and continuing progress.—*Chicago Daily News.*

MY SUBSTITUTE

There is a story told of a Frenchman who was drafted, during the Napoleonic wars, into the French army. He claimed that he was exempt from service, and when asked what was the ground of his exemption he said, "I'm dead. I was drafted before, and I procured a substitute, and my substitute went to battle and was killed; he died in my place, and hence I'm a dead man as far as conscription goes." The officer to whom he applied for relief from conscription would not listen. The man appealed to the emperor, and the emperor acknowledged the plea, saying, "Yes, judicially you are dead, and you can go to your home; you are perfectly free." He obtained that freedom because he claimed it through the work of another.

We can do the same thing; we can claim redemption from the power of sin through the work of Jesus Christ, who died to redeem us from sin. What is His name, and what does it imply? "Thou shalt call his name Jesus." Why? "Because he shall save his people from their sins"; as it was so well pointed out by one of the speakers a day or two ago, *not to save sinners merely but saints from their sins; and He will do it if we will only look to Him and trust Him and possess our possessions which we have in Him.*—F. E. Howitt, in *The Keswick Week.*

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

RESTORATION OF THE BACKSLIDER

J. A. E., Phoenix, Ariz.

Question: Will you please explain James 5:19, 20 when compared with John 10:27, 30?

Answer: The latter passage teaches the everlasting endurance of those who have entered into the possession and the experience of eternal life. But there always have been professing Christians who have been led astray from the truth as it is in Jesus. There are many such today. Some of these, having been truly regenerated, sooner or later return to their old faith. Others, being unregenerated, may or may not be brought back and be truly saved. It is this latter class that James seems to have in mind. To save any such "from death" is to cover a multitude of sins. This covering of sins is, of course, by the blood of Christ, to whom the repentant sinner is brought.

ORIGIN OF THE CHURCH

J. L. T., Amery, Wis.

Questions: (1) Is the church a human or a divine institution? (2) If divine, why so much sectarianism? (3) If the Lord founded a church, and I think He did, where would I go to find it? (4) If the true church of Christ is not in existence today, why not start one of my own?

Answers: (1) The Church was founded by Jesus Christ (Matt. 16:18), hence is not a human institution. (2) Sectarianism is of human origin, hence we may have almost any number of sects. All are founded upon mere parts of the truth, or else upon error. (3) The Church founded by Christ is spiritual in character, consisting of all true believers, both past, present and future; hence is not discoverable by any externals of organization. No sect or denomination comprises all of the Church, much less any local organization. (4) The true Church is in existence; but even if it were not, the most your proposal would accomplish would be simply another sect.

THE GIVEN AND THE COMING ONES

F. W., Atlanta, Ga.

Question: Will you please explain John 6:37 and 44? I thought any one could come to Christ for forgiveness and salvation.

Answer: You are quite correct. The invitation is to all: "Whosoever will," and "whosoever believeth." Verses 35 and 47 emphasize this precious truth. But no man can come to Christ wholly through his own strength, and they who finally come, have already been given to Him by the Father. Salvation roots back into the love of God the Father, who in His love draws men (v. 44) and reveals Himself sufficiently to all (vv. 45, 46). Some respond

favorably to God's love and to the light granted to them, while others reject and refuse. They who respond are they who are given by the Father to the Son. All such will come to the Son through the exercise of their own free wills.

THE COMING FOR AND WITH

L. E. F., Cooperburg, Pa.

Questions: (1) How do you explain the two stages of Christ's coming? (2) When He comes will He take all sincere Christians, even though their names are on no church books?

Answers: (1) The coming of Christ for His people is described by the apostle Paul in 1 Thessalonians 4:16-18. After the removal of the Church, together with all the saints who have previously died, an interval elapses, after which Christ will return with the saints (1 Thess. 3:13), and also with the angels of His power (2 Thess. 1:7) which are the armies of heaven (Rev. 19:14). (2) Most Christians are identified with some particular denomination and some local church. This fact, however, does not guarantee that they are Christians. Only they who are Christ's will be caught up to meet Him in the air, whether in the local church or out of it.

THE ORIGIN OF SOULS

H. H., Chicago, Ill.

Questions: (1) Are souls created at conception or at birth? If they come directly from the hand of God, how can they be "conceived in sin"? (2) Is the angel of the Lord in Acts 12:7, 8, the Lord Himself? (3) Why did Satan, through Peter, try to dissuade the Lord from going to Jerusalem, when later in Jerusalem he entered into Judas to betray and ultimately kill Him? (4) When Peter says of the lame man, "By him he stands forth whole," is Peter referring to Christ or to the Holy Spirit? (5) Did no others except Christ receive the Holy Spirit prior to Pentecost?

Answers: (1) Your objection is one of several reasons for rejecting the creationist theory of the origin of souls. Of course the soul of Adam was a direct or immediate creation, but many authorities hold that all other souls come into existence by the mediate creation of God. But if the creationist theory be accepted, nobody knows when each individual soul is created. (2) There seems to be no reason for a personal appearance of the Lord, although this is not at all impossible, and it probably is better to read "an" angel of the Lord, as in the Revised Version. (3) The first is a temptation to side-track Christ from accomplishing the mission for which He came; namely, to make atonement for the sin of the world. In the use of Judas the purpose of Satan seems to be an attempt to wreak his vengeance upon Christ, no matter what the consequences may be.

It is possible, too, that he may have disbelieved in the power of Jesus to raise Himself from the grave. (4) See Acts 3:6, 16. (5) The disciples also to whom He appeared upon the evening of the first day of His resurrection (John 20:22, 23). This, however, was not the fulness of the Spirit, but only a foretaste.

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P. B. Fitzwater

October 14
Spiritual Gifts

1 Corinthians 12:3-7, 31; 13:1-8

Golden Text:—Now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Corinthians 13:13.

Joel predicted a remarkable effusion of the spirit in Messianic times (Joel 2:28, 29; cf. Acts 2:17, 18).

Before the crucifixion Jesus promised to send the Holy Spirit to be the helper and guide of His people. This was historically fulfilled on the day of Pentecost. The gifts of the Spirit were extended to all classes, young and old, male and female, learned and illiterate, rich and poor. Not only were these endowments marked by great profusion, but by great diversity. In the exercise of these gifts confusion would surely arise. Divine life, suddenly poured into human nature, stirred it to unusual power. In view of the abuses and confusion which are likely to arise from such a condition, it is highly important that certain principles be set forth for guidance and regulation.

I. The Infallible Criterion (1 Cor. 12:3).

The infallible test which determines whether gifts are spurious or genuine is one's conception of and attitude toward Jesus Christ. Only those who recognize Him as God manifest in the flesh, His vicarious atonement on the cross, and submit to Him as their Lord, can be recognized as possessing the gift of the Holy Spirit. Christ said before leaving the earth that when the Spirit came His supreme business would be to testify of Him, to take the things of Christ and show them unto the people. The soundness of the faith of a man is the sign of this commission from God. He who does not speak of a divine human presence and the substitutionary sacrifice, does not speak by the Holy Spirit. Regardless of eloquence or learning the man who does not thus view Christ should not be tolerated as a teacher, nor even a member of the body of Christ.

II. The Diversity of Spiritual Gifts (1 Cor. 12:4-11).

In the church there are to be found those possessing the gift of wisdom, knowledge, faith, healing, miracles, prophecy, discernment of spirits, diverse kinds of tongues and the interpretation of tongues. Whatever the form of the gift, whether of testimony concerning Christ, the working of miracles in demonstration of the power of God, or graces in the life of the individual, they are all manifestations of the same Holy Spirit dwelling in the church for the edification of the body. These gifts are not for the furtherance of personal vanity, profit of the individual, but for the utility and efficiency of the body.

III. The Unity of the Spirit's Gifts (1 Cor. 12:12-30).

Christian unity is only possible when ef-

fectured by the one Holy Spirit. This unity amidst diversity is represented under the figure of the human body. The Church which is the body of Christ, is an organism as really as the human body.

1. The Human Body Has Many Members. Each member performs distinct functions for the good of the body (v. 12).

2. The Members are Mutually Related and Independent (vv. 13-17).

3. The Place of Each Member is Determined by the Choice of God (v. 18).

4. The Members Which are Least Attractive and Least Conspicuous are Most Important (vv. 21-23).

IV. Love, the Spirit's Best Gift (1 Cor. 12:31-13).

In verse 31 of chapter 12 the believer is instructed to earnestly covet the best of the Spirit's gifts, and in chapter 13 that best gift is to have the love of God shed abroad in the heart. Not all can teach, preach, work miracles, speak with tongues and interpret tongues, but the gift of love is within the reach of all. Love is not mere sentiment or emotion, but a mighty dynamic which transforms the life, expressing itself in practical service to men. Love is the mainspring of all service which counts for anything in the scale of eternal values.

1. The Pre-eminence of Love (vv. 1-3). It transcends:

(1) Speaking with tongues. To possess the loftiest eloquence and to be lacking in love is to be a sounding brass and a tinkling cymbal.

(2) The gift of prophecy. To disclose the events of the future, to be able to unfold all mysteries of nature and providence is good, but to love is better.

(3) Faith of the most vigorous kind.

(4) Philanthropy of the most generous sort, prompting one to surrender all earthly goods for the sake of the poor.

(5) Heroic devotion leading to martyrdom.

All these without love are profitless.

2. The Attributes of Love (vv. 4-7).

(1) Longsuffering and kind. It is easier to bear long than it is to show kindness of spirit.

(2) Free from envy. Those who love are entirely free from that envy which the success of another provokes.

(3) Freedom from boasting. Love does not seek the admiration and applause of men.

(4) Decorous and well behaved. Love is always polite and mannerly.

(5) Unselfish. Love always is forgetful of self while good to others.

(6) Does not give way to passion; is not quick tempered.

(7) It thinks no evil; does not impute evil motives to others; is not suspicious.

(8) Delights not in evil; it sympathizes with that which is true and has a common joy in it.

(9) It beareth all things; that is, it encases itself with its own mantle and shuts out all evil.

(10) It is trustful, hopeful and firm.

3. The Permanence of Love (vv. 8-13).

Prophecy as prediction will be fulfilled. Prophecy as teaching will be brought to an end in the day when teaching is not needed. Tongues shall cease, for as the languages of earth were caused by God's judgment for sin, so shall Christ's redemption bring the nations back to one tongue. Knowledge shall be done away with the coming of a wider and nobler intelligence. The twilight will be lost in day, childhood shall be lost in maturity. Love will always abide, for God is love.

V. The Comparative Value of Prophecy and Tongues (14:1-25).

Prophecy is given the highest place because it is to declare God's message to men. Its primary meaning is to forthtell. To speak with tongues means to speak in other languages for the purpose of showing the presence of God. Prophecy is assigned the highest place because it declares that God's will is to warn sinners and to edify the church.

VI. Rules for Guidance in the Exercise of Spiritual Gifts (14:26-40).

1. Everything to be Done unto Edification (v. 26).

Where there is not intelligent speaking, there is no edification, and where many are speaking at the same time there will be confusion because of no possibility to understand.

2. Women Forbidden to Speak in the Public Assembly (vv. 34, 35).

This no doubt refers to interruptions in the assembly and assumption of authority. In such cases women were absolutely prohibited from speaking. This should not be interpreted as prohibiting women from taking an active part in church services. They have a work to do in the church which alone can be done by them. The failure to heed this instruction accounts for the disturbance in the church by means of cults led by women.

3. Everything to be Done Decently and in Order (v. 40).

Confusion in the house of God is never right. Some praying, some speaking, some singing at the same time is a reflection upon God.

(1) With regard to the speaking of tongues (vv. 27, 28).

Two and at most three should speak and that in succession while interpreted. In case no interpreter was present, they should refrain from speaking.

(2) With regard to prophesying (vv. 29-32).

Only two or three are to speak. The rest are to sit in judgment upon what is spoken. Two were not to speak at the same time. The one receiving a new revelation should not interrupt the one who is speaking. The power of the Spirit upon one does not destroy his power of self-control. The spirit of the prophet is under the control of the prophet.

October 21
Christian Stewardship

2 Corinthians 8:1-15; 9:6, 7

Golden Text:—First gave their own

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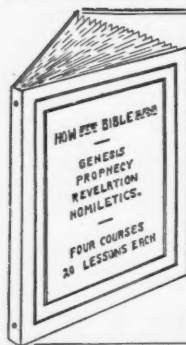
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selves to the Lord.—2 Corinthians 8:5.

1. Examples of True Christian Benevolence (2 Cor. 8:1-5).

The liberality of these Macedonian churches exhibits practically every grand principle and motive which enter into the giving which has God's sanction. Observe:

1. The Source of True Giving (v. 1).

This is said to be the grace of God, by which is meant that the disposition to give freely of our means is a disposition created by the Holy Spirit. To give freely of one's money is extremely unnatural. The natural thing for a man to do is to hold on to his money with a tight grasp. This puts the Christian giving on a much higher plain than that which brings the people under the bondage of the law to give a tenth. For some to give a tenth would be an unbearable burden, while for others it would be the greatest niggardliness.

2. They Gave from the Depths of Their Poverty, not from the Abundance of Their Riches (v. 2).

Their limited means did not cause them to be stinted in their gifts, but their deep poverty abounded unto the "riches of their liberality." On the basis of this philosophy our poverty ought to be a call for greater generosity, for God has promised that if we give liberally He will give liberally in return. Increase comes not by holding, but by giving. He that soweth sparingly shall reap sparingly, and he that soweth with a free hand shall reap in abundance.

3. Their Willingness Surpassed Their Ability (v. 3).

God's gifts are reckoned by the degree of willingness, not by the amount given (2 Cor. 8:12; 9:7).

If such grace were to come upon the churches today, there would be an abundance of funds to carry on the Lord's work for there never has been a day when there was such unlimited ability to give. The supreme difficulty is to induce the spirit of willingness. Only the grace of God can make men and women willing to give.

4. They were Insistent on Being Allowed the Privilege of Giving. (v. 4).

They did not need to be pressed into giving. How far we have departed from the apostolic method! Today we employ the shrewdest men in financial affairs that can be found to make appeals at our missionary meetings and the dedication of our churches. Christians ought to be taught that to share in the Christian ministry is their high privilege.

5. They First Gave Themselves to the Lord (v. 5).

This is most fundamental to right giving, for when one gives himself to the Lord there is no reason for withholding his gifts. If one does not give himself to the Lord there will be the desire to retain as much for self as can be done within the bounds of respectability. The only right method of raising money for the Lord is first to induce men and women to give their lives to the Lord and then to give of their possessions. Real devotion involves the pocket-book as well as the soul. The only method which has God's sanction is a consecrated hand in its own pocket. Just as these Christians sought after the opportunity of giving, so should Christians be taught that it is their highest privilege to give of their means to the Lord's work.

II. Emulation of Macedonian Benevolence Urged (2 Cor. 8:6-15).

Moved by the generosity of the Macedonian churches, Paul desired Titus to commend to the Corinthians the same grace. This grace he urges upon them, giving,

1. Not As a Command (v. 8).

Giving in obedience to a command merely is not of the highest order. It must be spontaneous, liberal.

2. As a Proof of the Sincerity of Their Love (v. 8).

Love is more than mere sentiment; it is benevolent action toward the object loved.

3. As the Completion and Harmony of Christian Character (v. 7).

The Corinthian church abounded in spiritual gifts such as faith, utterance, knowledge, diligence, and in love for their ministers. But the grace of liberality was needful for the harmony of their lives. The stingy man is lopsided, unsymmetrical in his character.

4. The Self-sacrificing Example of Christ (v. 9).

Self-sacrifice is the test of love. Christ's self-denial and sacrifice is the supreme example of love. All who have enthroned Him as the Lord of their lives, crowned Him Lord of all, will see to it that they imitate Him in all things. Christ was rich, but for our sakes He became poor. He laid aside His heavenly glory because He loved us. We should follow His example.

5. Because the True Principle upon Which Gifts Are Acceptable with God is a Willing Mind (vv. 10-12).

God does not estimate the value of a gift on the ground of its intrinsic worth but the underlying motive of the giver. The poor before God are therefore on equality with the rich.

6. Because of a Common Equality (vv. 13-15).

Every Christian should give something. The law governing the gift is ability.

III. Encouragement to Give (2 Cor. 9:6, 7).

1. The Volume of Reaping is Based upon the Sowing (v. 6).

Those who sow sparingly cannot expect to reap bountifully.

2. There Should Be a Heart Purpose (v. 7).

This calls for intelligence as to the object of giving.

3. Giving Should Not Be of Necessity (v. 7).

No particular value accrues to the giver who does it because of pressure.

4. God Loves a Cheerful Giver (v. 7).

The one who has the right understanding of his responsibility toward God with reference to temporal possessions, will regard giving as a glorious privilege.

October 28

Paul's Last Journey to Jerusalem Acts 20:1-21:17

Golden Text:—Remember the words of the Lord Jesus how he said, it is more blessed to give than to receive.—Acts 20:35.

1. Paul's Visit to Greece and Miletus (20:1-16).

October, 1928

Two incidents marked this trip:

1. The Jews Laid Wait for Him (vv. 1-5).

This plot obliged him to retrace his steps through Macedonia instead of a more rapid sea voyage.

2. Fellowshiping with the Disciples at Troas (vv. 6-16).

He met with them around the table of the Lord and spoke words of encouragement. While preaching here, Eutychus in a deep sleep, fell from a window and was killed. Paul restored his life, thus giving to the disciples a sign of divine power which was greatly needed at that time.

II. Paul's Farewell to the Ephesian Elders (20:17-38).

His object in this address is to impress upon them their responsibility.

1. Review of His Three Years Ministry (vv. 18-21).

(1) The spirit of his ministry (v. 19).

He was humble, tender and faithful in spite of the many trials which befell him.

(2) The faithfulness of his ministry (vv. 20, 21).

He made known unto them everything which was of profit, taught them both in public and in private. He neglected no class, Jews or Greeks. He was impartial in all his ministry.

(3) The theme of his ministry (v. 21).

Repentance and faith. This is the pre-eminent note in the message of true ministers today. Men and women need to repent of their sins and believe on the Lord Jesus Christ.

2. The Present State of Things (vv. 22-27).

Having reviewed his ministry, this he now points out clearly.

(1) His immediate purpose was to go to Jerusalem (v. 22).

(2) Bonds and afflictions were lying across his path (v. 23).

Despite these he went forward with undaunted courage, knowing that God was leading him.

(3) His fixed purpose (v. 24).

He was determined to complete his ministry at whatever cost—even giving up his life.

(4) His consciousness of obligation discharged (vv. 25-27).

Knowing that they should see his face no more, he called them to record that he had not shunned to declare the whole counsel of God; therefore was free from the blood of all men.

3. His Charge to the Elders (vv. 28-35).

(1) The ground of this charge (v. 28).

The flock for which they must care was purchased by the precious blood of Jesus and they had received their commission from the Lord.

(2) The impending evils (vv. 29, 30).

False teachers would arise from their own number. Grievous wolves would devour the flock. The most deadly foes of the church are those ministers and Sunday-school teachers who are unfaithful to their trust.

(3) Incentives to faithfulness (vv. 31-35).

His own example of watching night and day for three years is held up before them; his unselfish services, laboring with his

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own hands night and day that he might be free from suspicion of selfishness.

III. Paul Tarrying Seven Days at Tyre (21:1-6).

His point of destination was Jerusalem. He was pressing onward thither with all speed, but on account of the unloading of the ship he was obliged to wait at Tyre for seven days. During this delay he searched out the disciples who lived in that city. While here, certain disciples said that Paul should not go to Jerusalem. The information which these disciples received by the Spirit was doubtless the same as that given to Agabus (vv. 10, 11). Agabus told exactly what the Spirit said, which sets right what the Tyrian disciples seemed to say. We should heed to prophesyings, but should prove their utterances. Let all who claim to speak with the Holy Spirit give the exact words so that they can be subjected to legitimate tests. The same Spirit which showed to these disciples that suffering awaited Paul, revealed unto him the suffering and sent him forward into it. If this be kept in mind, the apparent contradiction between what the disciples received through the Spirit and what Paul received by the same Spirit, will be removed.

IV. Paul Tarrying in Philip's House (vv. 7-14).

Resuming their journey they paused briefly at Ptolemais to greet the brethren there, after which they went to Caesarea. Here they took up their abode with Philip who had so successfully wrought in the early days of the church. His four daughters doubtless are mentioned to show that the Spirit's gifts are not confined to one sex. They were devoting themselves to the Lord's work in harmony with the prophecy of Joel (Acts 2:17-21).

V. Paul at Jerusalem (vv. 15-17).

The brethren at Jerusalem gladly received him and his companions. Paul's lodging place was with an old disciple.

November 4 World's Temperance Sunday Romans 13:1-14

Golden Text:—Love worketh no ill to its neighbor, therefore love is the fulfilling of the law.—Romans 13:10.

I. The Christian's Obligation to the State (vv. 1-7).

The believer in Christ is a citizen as well as a Christian. Intelligent Christians will be loyal to the State as well as to the Church. Failure to recognize this has brought Christianity into disrepute in many quarters.

1. Obedience to Rulers (vv. 1-4).

This obligation is upon all Christians. The reason is that civil government is ordained of God and rulers are His representatives. To refuse obedience to civil authority is to resist God. This does not mean that a Christian at the behest of the State should do that which is inherently wrong. The same is true of a child in its responsibility to its parents. While obedience to parents is the will of God for children, this does not imply that the child is under obligation to do that which is morally wrong, at the command of the parents. Submission to rightly constituted

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authority is the law of the believer's life, not only because God is the source of civil authority, but because it was ordained for beneficent ends.

2. The Spirit in Which the Christian Renders Obedience to Rulers (v. 5).

He should regard it as his obligation, not merely because it serves a good purpose but because it is morally right. It is a conscientious obligation to obey lawful rulers.

3. Method of Expressing This Obedience (vv. 6, 7).

(1) In the payment of personal and property taxes.

The citizen who enjoys the benefits of government is morally bound to support it.

(2) Payment of duty upon merchandise and license fees.

The business exchange between nations must be regulated. For such regulations expense is incurred, for which benefit the citizen should pay.

(3) Veneration of magistrates ("fear to whom fear").

Those who have the fear of God in their hearts will venerate their rulers, God's representatives.

(4) "Honor to whom honor."

This means that civil officers should be honored because of the ministry they perform.

II. The Christian's Obligation to His Fellow Citizens (vv. 8-10).

This is summed up in the word "love." This obligation is perpetual. The only debt which is right to owe is that of love. The discharge of this obligation forbids

1. Defrauding in matters of property (v. 8).

2. It forbids going into debt with no certainty of being able to meet one's obligation.

3. It forbids defrauding in matters of moral purity (v. 9). Where the life is under the power of love, adultery cannot be committed.

4. It forbids murder.

5. It forbids stealing.

6. It forbids coveting.

7. It forbids the working of any ill to one's neighbor.

III. The Supreme Motive Governing the Life of the Christian (vv. 11-14).

The attitude of the Christian is that of anxious expectancy. There is no time for slumber or indifference. The time of salvation is drawing near. The salvation here mentioned is not that which we obtain in justification and sanctification, but is that which we get when our redemption is completed in glorification at the second coming of Christ. Redemption is three-fold—

1. Justification through Faith in the Blood of Jesus.

2. Sanctification through the Obedience to the Word.

3. Glorification, When the Fullness of Redemption Shall be Realized at Christ's Second Coming.

The reasons for this attitude of anxious expectancy are that the night of Christ's absence is far spent and the day of His glorious appearing is at hand. This is not a fanciful attitude, but enjoined upon the church by Christ Himself. The proper conduct in view of this is:

(1) To put off the works of darkness (v. 12).

These are revelling, drunkenness, chambering, wantonness, strife, and jealousy. The child of light will not walk in drunken carousals, will not practice licentious acts and debauchery, neither engage in strife, nor be under the spell of jealousy.

(2) Put on the armour of light (v. 12).

The figure here is of the Roman soldier who arose from sleep and cast aside his slumber robes and put on his gleaming armour.

(3) Put on the Lord Jesus Christ (v. 14).

This means to enthrone Jesus Christ as the Lord of the life, to bring the life under His control. No provision is to be

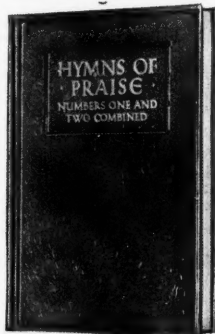
made for the flesh, no forethought is to be given to that which the carnal nature desires.

With the Lord's second advent will begin the real reign of God upon earth—a kingdom of righteousness, holiness, and peace, consisting of saints, with exemption from the evil one and his enticements, and under a mighty influence of celestial power. It is called the reign of a thousand years. Modern times have again paid attention to this doctrine of the millennium, thus coinciding with the ancient fathers. It is resounding, as it were, an old call: "The Lord cometh!" Among believers, this doctrine, far removed from carnal conceptions, should no more be considered an error.—John Frederick Meyer.

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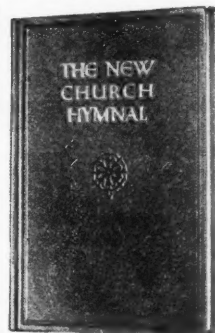
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6. A Living Hope (1 Pet. 1:3, R.V.).
7. A Purifying Hope (1 John 3:3).—Harry Howard.

THE LORD IS RISEN

Luke 24:34

- The Risen One (1 Cor. 15:20).
Our Foundation (1 Pet. 1:21).
The Incorruptible One (Acts 13:31).
Our Hope (1 John 3:23).
The Separate One (Heb. 7:26).
Our Sanctification (2 Cor. 6:17).
The Everlasting One (Isa. 40:28-31).
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The Near One (Matt. 28:20).
Our Comfort (2 Cor. 1:3, 4).

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2. The Humble Servant.—"Opened the doors" (1 Sam. 3:15).
3. The Diligent Servant.—"And he answered, here am I" (1 Sam. 3:16).
4. The Faithful Servant.—"And hid nothing from him" (1 Sam. 3:18).
5. The Progressive Servant.—"And Samuel grew" (1 Sam. 3:19).
6. The Privileged Servant.—"And the Lord was with him" (1 Sam. 3:19).
7. The Powerful Servant.—"None of his words fell to the ground" (1 Sam. 3:19).
8. The Distinguished Servant.—"All Israel knew that Samuel" etc. (1 Sam. 3:20).—*The Christian*.

A GREAT LOSS AND A GREAT PROMISE

Acts 1:11

Introduction: Context. Leavetaking of friends. Scenes during wartime.

I. A Startling Inquiry. "Why stand ye gazing. . .?"

1. Hopes dashed to ground (Matt. 6:19, 20).
2. Loss of a dear one (Amos 4:12).
3. Failure in business (Matt. 6:33).
4. Success in life (Rom. 2:4).

II. A Comforting Assertion. "Jesus . . . shall . . . come. . ."

1. Their seeming loss. "Taken up from you."
2. Our blessed hope! "Shall so come in like manner."

"O joy! O delight! should we go without dying, No sickness, no sadness, no dread, and no crying; Caught up thro' the clouds with our Lord into glory,
When Jesus receives His own."

—David Rees-Jones.

THE POWER OF GOD MANIFESTED

Mark 2:1-12

I. Where Manifested.

1. Where people are assembled. "Many were gathered together" (v. 2; cf. Heb. 10:25).
2. Where the Word is preached. "He preached the word unto them" (v. 2).

II. When Manifested.

1. When a few really believe. "When Jesus saw their faith" (v. 5).
2. When any one promptly obeys. "And immediately he arose" (v. 12).

III. Why Manifested.

1. To prove the deity of Jesus. "That ye may know that the Son of man hath power" (v. 10).
2. To glorify God. "They were all amazed and glorified God" (v. 12).—Paul Clifton.

POWER IN PRAYER

1 Kings 17

He prayed. . . and he prayed again (James 5:16-18).

I. The Source of His Power (v. 1).

1. Revealed in his name. El-i-jah—My God is Jehovah. This is the redemptive name of Deity.
2. Revealed in his dwelling place. Gilead means "perpetual fountain." (See Isa. 12:2, 3).

II. The Secret of His Power (vv. 1-16).

This is seen in his
1. Meditation (v. 1). "Before whom I stand" (2 Cor. 3:18; Ps. 1:2, 3; John 15:7).

2. Separation (vv. 2-7).

- (a) The Order (vv. 2-4). Cherith means "cutting off." In the time of apostasy the true servant of God called to separation (2 Cor. 6:17, 18; Heb. 13:12, 13).
- (b) The Obedience (vv. 5-7). "So he went and did."

3. Transformation (vv. 8-16). Zarahph means "refining." God first takes His own out of the world and then puts them in the fire that He may take the "world" out of them.

- (a) Human resources (v. 12).
- (b) God's power (v. 14).

"Little is much when God is in it."

III. The Splendor of His Power (vv. 17-24).

This may be seen in

1. The Request (v. 21). Just fifteen words. We are not heard for our much speaking. Quality, not quantity, counts with God.

2. The Response (v. 22). "The Lord heard"; "he (the child) revived." How simple, yet how Godlike!

3. The Result (v. 24). Assurance. "Now . . . I know."—Clinton E. Garvin.

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4. *John Knox*. Who would have Scotland or die. Whose prayers and rebuke made Queen Elizabeth tremble. Who said to a king, "If princes exceed their authority, they may be resisted by force."

5. *John the Baptist*. "None greater born of women," said Jesus.

6. *John the Divine*. Jesus' favorite of the twelve apostles.

Conclusion: A sextet of world-moving, human power (Acts 1:8).—R. J. Curnow.

ON THE CHRISTIAN'S WORSHIP

ASSURANCE—SERVICE—TRUST

Psalms 100

SERMON ONE: HOW CAN A CHRISTIAN WORSHIP? (vv. 1, 2).

- I. With a Joyful Noise—"Make a joyful noise unto the Lord all ye lands."
- II. With a Glad Heart—"Serve the Lord with gladness."
- III. With a Singing Soul—"Come before his presence with singing."

SERMON TWO: WHAT CAN A CHRISTIAN KNOW? (v. 3).

- I. The True God—"Know ye that the Lord he is God."
- II. The True Source of Man's Origin—"It is he that made us and not we ourselves."
- III. The True Source of the Christian's Sustenance—"We are his people and the sheep of his pasture."

SERMON THREE: HOW CAN A CHRISTIAN SERVE? (v. 4).

- I. By Creating a Spirit of Thanksgiving—"Enter into his gates with thanksgiving."
- II. By Creating a Spirit of Praise—" . . . into his courts with praise."
- III. By Creating an Atmosphere of Gratefulness and Blessing—"Be thankful unto him and bless his name."

SERMON FOUR: WHAT CAN A CHRISTIAN TRUST? (v. 5).

- I. The Goodness of God—"For the Lord is good."
- II. The Eternal Mercy of God—"His mercy is everlasting."
- III. The Continuous Truth of God—"His truth endureth to all generations."

—Fred W. Christie.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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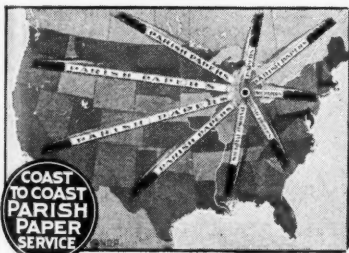
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A SERMON TO PREACHERS

I am greatly disappointed with some preachers of today, With their logic and their ethics; their aristocratic way; With their science and their theories, and their new theology, Full of everything but Jesus and His love for you and me. There is plenty in the Bible for the preachers of today If they will but search its pages and for help divine would pray; For God's Word is everlasting, and it never will grow old; 'Tis, indeed, a priceless treasure—far more precious e'en than gold.

What we want is consecration in a good, true man of God, With a Bible education, and a love for God's dear Word, Who can lead us and direct us to the Truth, the Life, the Way, Which brings peace to soul and body through the burdens of the day. If the preachers in our churches would preach Jesus crucified, How through love for us He suffered, and through love for us, He died, Then our pews would not be empty, as so many are today, But be filled to overflowing, in a Pentecostal way.

What we need is just plain gospel, in the good old-fashioned way, Place of Emerson or Shakespeare, or some topic of the day. What care we for all their sayings, or their teachings true and tried? We want just the dear old story of the Saviour crucified. That alone can make men better, that alone can make men free— Just the precious, dear old story, of God's love for you and me; That is what the people's wanting, there is where the crowd will be; Where they hear the same old story, which they heard at mother's knee. —Luetta Cummins, in *The Christian Herald*.

THE ROYAL INVITATION

Luke 14:23

Introduction:

State the occasion; review the setting; compare (or contrast) the guests of the Pharisee with those invited by the "lord." The text was spoken by Jesus.

Discussion:

- I. It Is an Authoritative Invitation.
"The lord said unto the servants."
- II. It Is an Urgent Invitation.
"Go out into the highways and hedges."
- III. It Is a Constraining Invitation.
"And compel them to come in."
- IV. It Is a Purposeful Invitation.
"That my house may be filled."

Conclusion:

Proclaim the royal invitation, for:

1. It is our Lord's command.
2. The time is short and the lost many.
3. There is a crown for service (1 Cor. 3:8, 9; Rev. 11:18; 22:12).—Harry C. Grimes.

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GOD'S WILL

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Based on James 4:13-15

I. Man's Plans (v. 13).

Setting of text applicable to the ordinary course of daily life. Nothing wrong with planning, foresight, looking ahead, unless God is left out. The appeal of text is to "stop, look, listen!"

II. Life's Uncertainty (v. 14).

The paradox of life: the most certain thing of life is its uncertainty. The frailty and brevity of life. No man controls life itself—only God does that.

III. God's Will (v. 15).

The obligation of life—"If the Lord will," etc. "My Jesus, as Thou wilt."—David L. Stotz.

CLOCKS, WATCHES, BOYS AND GIRLS

An Object Sermon

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.—Psalm 139:14.

Watches, clocks, boys and girls are much alike. Why? They have face, hands, and works inside. The watch has been called a "wonder box." It has 211 separate parts; many wheels, some going fast and others slow. One goes around 12,960 times a day or 9 times every minute. A watch ticks 300 times every minute or 18,000 times every hour. If it misses a single tick an hour it is not keeping correct time.

Our bodies are more wonderful than a watch. We have eyes, ears, hands and a heart inside—working night and day.

Who made the watch? What did he make it for? Who made us? What did He make us for? Westminster Catechism: "Man's chief end is to glorify God and to enjoy Him forever."

When a watch does not keep good time what do we do with it? To whom do we take it? Not to a blacksmith or carpenter. Do we take the whole watch or just the hands to be fixed? Why not take just the hands? The heart is like the main spring of the watch. The main spring is the motive power of the watch. When it breaks a new one is required. In man the heart is not right (Jer. 17:9; Acts 8:21). Who can repair man's heart? How does God repair it (Prov. 23:26, Ps. 51:10; Ezek. 36:26)?

Little things sometimes stop a watch—dust, dirt. A watch should be carefully used. Outside and inside should be kept clean. Little sins creep into our hearts and hinder us. Though in the heart, they make a difference with our hands, our lips and our eyes. Outside and inside of our lives should be carefully watched (1 Cor. 6:19).

The case and the works of a watch can be separated. Which is really the watch, the case or the works? A good watch might be in an ordinary case. It is the inside that is important. With us wealth, clothes, houses not so essential as a right heart. When we die it is the soul that lives. The soul is the real boy or girl.

Christ came to redeem the soul (Matt. 20:28) and to make it what it ought to be (Jude 24, 25).—P. V. Jenness.

THE BARE HEIGHTS TRANSFORMED

I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.—Isa. 41:18, R.V.

"I will open rivers on the bare heights." You will notice that this is an act of God. "I will open," something that He alone can do. We cannot—it is outside of all possibility as far as man is concerned to transform that bare height in his life.

This word "bare" comes from a Hebrew word which conveys the thought of scraping bare, or making bare by friction. It is a word that suggests constant action, removing all that is on the surface, making it bare, barren and hard, but God can transform it. You recall that the Apostle Paul had something which greatly troubled him, "a thorn in the flesh," and he went to God about it; and too often we look upon that approach as a kind of failure, as though he did not get the answer. But for my part I think that was one of the most completely answered prayers in the New Testament. Here Paul made a great discovery. He entered into the plan and purpose of God in dealing with hard things, not the removal of that which causes friction, but the introduction of that which makes friction impossible. This is the divine order, this is the way the Master works. He does not remove the bare heights, but transforms them.

How it lifts us up and makes us even glory in the hard places when we know that our being there, and our life there, in the power of the Holy Spirit is going to exalt the grace of God on that bare height that is so worn today by the constant friction of opposition and misunderstanding and care—the cares of home and business, and it may be personal cares—God will open rivers there.

Look at this thought in another light. The bare height suggests the non-productive spot in your life. A bare height does not produce much and if I understand aright, the word used refers to barren non-productive places. It seems to me that the Holy Spirit has a great hatred of barren places. He is ever longing after, yea He has a jealous envy to possess the barren non-productive spots and to make them fruitful. God bends over it now, and says: "I will open rivers on that bare height in your life and make it productive." Are there not many such places in your life lying waste, because you have shut off the river of God's power?

It is the irritable, care-worn spot in life that the Holy Spirit is ambitious to transform, because a care-worn Christian is a bad advertisement of the power and possibilities of the Spirit-filled life. When we transfer the burden the care goes. When we let the river pour in, all that irritability, that gloom, that doubt, that weariness, which so many Christian workers feel, must depart, because the divine supply is more than sufficient. Oh, the abundance, the overwhelming supply of divine blessing, meeting our need at every point!—W. Mallis.

So then they that are in the flesh cannot please God.—Rom. 8:8.

Moody Bible Institute Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

A CORRECTION

A paragraph in our July issue referred to Evangelist George Winniman as "of the First Baptist Church, of Minneapolis, Minn., of which Dr. Riley is the pastor." But the latter writes us that this is an error, and that "Mr. Winniman is not and never has been a member of the First Baptist Church, Minneapolis." Dr. Riley wishes us to say that he does not know Mr. Winniman, concerning whom he wrote plainly about a year ago in the magazine of which he is the editor.

Dr. T. M. Hofmeister and Dr. Gerald B. Winrod, evangelists, were speakers at the Christian and Missionary Alliance Convention, at Beulah Beach, O.

The LeRoy J. Mitchell Evangelistic Party just closed a very successful meeting in Des Moines, Ia. There were several churches in the campaign on the East side. A special built tabernacle was crowded nightly for four weeks.

Frank E. Lindgren requests that we announce that he is now assistant pastor of the Church of the Open Door, Los Angeles, Calif., of which Dr. John McNeill is pastor. This follows twenty-two years of evangelistic work during which time Mr. Lindgren's friends have been able to trace his work through this column.

The McKinley Trio, of Morristown, Tenn., recently closed a nine weeks engagement with the Moody Bible Institute at Ocean City, N. J. They had charge of the music for the summer evangelistic campaign and Bible conference. In addition to handling the music they conducted open air services every night for two months along the board walk after the night services closed in the tabernacle. God gave a large number of souls in these board walk services and this has proved to be a successful way of getting the gospel to the multitudes that swarm to the seashore. There were men to hand out tracts each night, and through the day tract racks were placed along the walk. Speakers of six different nationalities were used. The McKinley's say that this has been one of the most blessed experiences of their lives in His service. On the first of September they went to the mountains of Tennessee for a three weeks rest, then to Etawah, Tenn., where they conducted their first meetings of the season.

Mr. and Mrs. Gerald E. Bonney, known in the evangelistic field as "The Bonney Workers," report assisting pastors in thirteen campaigns from January 1-September 1 in Pennsylvania, Oklahoma, Texas, and New Mexico.

John Moses Baker and Mrs. Baker conducted union revival tent meetings at Lee Mont, Va., during the month of August. Many souls were saved, and Christians brought into closer fellowship with the Lord.

Howard S. Williams, lay evangelist, and his assistants, Mr. and Mrs. Carl Hearn, recently conducted union tabernacle meetings in Waynesboro, Miss. This was their ninth campaign this year. During September they held meetings in Cairo, Ill., from which they will go to the First Presbyterian Church of Bessemer, Ala., for three weeks in October.

Mr. and Mrs. John Imrie, evangelistic singers, are happy to report a series of meetings from July 31-August 19 at Pleasanton, Ia., in which one old man was gloriously converted and the power of God greatly manifested. From there they went to the First Baptist Church in Fayette, Mo., for a return engagement. September 23 they began meetings at Gem, Kan.

G. E. Kennedy, El Paso, Tex., writes: "We have just closed our revival meeting. We enjoyed the services and labors of Dr. A. Reilly Copeland, of Tabernacle Baptist Church, Waco, Tex. Souls have been saved, our church greatly revived, and its spiritual life quickened and enriched. Dr. Copeland is sound in the faith, fearless and tender in proclaiming the truth."

The thirty-fourth Annual Bible Conference at Winona Lake, Ind., closed Sunday, August 26, with twelve services. The consecration meeting was held on the knoll under the trees near the tabernacle. Thousands stood in the moonlight while closing prayers were offered thanking God for the great inspiration of the conference and the fellowship enjoyed. There were thirty-three states represented at the conference, and several missionaries came from foreign countries.

Mr. and Mrs. Arthur W. McKee spent the month of August in Massonette Springs, Va., in union meetings. Mr. McKee reports a great outpouring of the Holy Spirit, and that many souls were saved. He also said that they had a glorious time in the work there. During September the McKees were associated with Gipsy Smith, Jr., in Dyersburg, Tenn. After this meeting they will continue their work with Mr. Smith in Johnson City, Tenn., for the month of October, after which they will assist Dr. P. W. Philpott in Winnipeg, Can., during November.

Mr. and Mrs. D. B. Bulkley, '13 and '14, superintendents of the Union Mission, Kansas City, Kan., have spent the summer conducting "The Church in Overalls," a tent meeting "below the dead line" in the underworld section of Kansas City. The Bulkley's also conduct two large rescue homes, preach in the city pulpits, teach Bible classes, and assist in the city's religious life. Some interesting speakers during the summer were Rev. Phillip Nathans, of Liberty, Mo., and R. R. Brown (Radio Brown), of Omaha. Mr. Rodeheaver also spent a Sabbath at the tent. Mr. and Mrs. Bulkley are happy in their work, and God is wonderfully blessing them.

The James Rayburn Evangelistic Party closed its last campaign for the season in Red Cloud, Neb., in June. During the vacation period, Mrs. Dena K. Stover, the woman's worker of the party, was soprano soloist in the First Presbyterian Church of Long Beach, Calif. Mr. G. W. Otteson, the chorister of the party and assistant to the evangelist, has had charge of the music in the Moody Memorial Church during Prof. Bittikofer's vacation. He also had charge of the music during the conference of the Northwest Young People of the Mission Churches, in Minneapolis. The party opened its first campaign in Dalhart, Tex., on September 9.

A. L. Weckeman, general manager of the Worldwide Distributing Company, has extended his field of labor. Besides his pastorate at Christ's Church and outdoor campaign in Brooklyn, N. Y., he has found time to conduct meetings every Tuesday noon hour at the Staten Island Ship Yard at Mariner's Harbor where he speaks to hundreds of working men. He also has charge of an outdoor revival at Richmond Terrace and Harbor Road, Staten Island, where people attend from miles around. Mr. Weckeman in his Brooklyn campaign has had a street pulpit built for open air meetings which are attracting much attention.

EXTENSION DEPARTMENT NOTES

Rev. Wm. P. White, D. D., conducted a Bible conference in Norton, Va., with

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the First Presbyterian Church, early in September, and filled a similar engagement in Montreal, Canada. He will fill a return engagement with the Presbyterian church of Coatesville, Pa., September 30-October 7, and will be engaged in metropolitan conferences in Boston, Detroit, and Kansas City during October.

Rev. Henry Ostrom, D. D., has been enjoying his annual vacation during September after a summer of strenuous Bible conference activities.

Rev. W. W. Shannon will be engaged in evangelistic work under the auspices of the Institute, and during October will conduct an evangelistic campaign in Dodgeville, Wis., sponsored by the Baptist church of that city.

Rev. J. E. Conant, D. D., is using September as his annual vacation period. Dr. Conant had a steady schedule of summer conference work.

Rev. James F. Harrison has been engaged to conduct principally Bible teaching missions for boys and girls. His work at the Gull Lake Bible Conference met with wide approval and a request for a return engagement has been made. His work at Ocean City likewise called forth favorable comment with a request that he return there next season.

Rev. Elmer M. Moser will conduct an evangelistic campaign in October in West Chicago, Ill., in the First Methodist Church.

Mr. E. R. Farrar has filled numerous engagements in Chicago in a musical capacity, and is promoting the motion pictures of the Institute in Chicago and environs.

Rev. S. R. Sheriff concluded a most successful county-wide Bible conference in Minneapolis, Kan. An invitation has been extended for his return for a similar engagement next season. Mr. Sheriff will conduct an evangelistic Bible conference in the Presbyterian church of Viola, Ill., in October.

Rev. S. E. Long, D. D., conducted a successful Bible conference at Freeman, S. Dak., with the Mennonite church in September, besides filling numerous engagements under the auspices of the Institute.

FUTURE ENGAGEMENTS

J. E. Conant—Oct. 15-Nov. 11, Langdon, N. Dak.; November, Oklahoma.

John C. Cowell, Jr.—Sept. 2-Oct. 7, Snow Hill, N. C.

Dr. and Mrs. H. P. Dunlop—Sept. 23-Oct. 7, Allentown, Pa.; Oct. 14-21, Alton, Ill.

The Will Hogg Evangelist Party—September, Cisco, Tex.; October, Temple, Tex.

P. H. Kadey—September-October, Medina, O.

W. Plunkett Martin—Sept. 16-30, Anderson, S. C.; Oct. 1-14, Roanoke, Va.; Oct. 21-Nov. 11, Nashville, Tenn.; Nov. 25-Dec. 9, Bowling Green, Ky.; Jan. 6-20, Osceola, Ark.; Jan. 21-Feb. 4, Blytheville, Ark.

Homer Stanley Morgan—September, Parkman and Abott, Me.

Elmer M. Moser—Sept. 9-30, Raymond, S. Dak.; Oct. 7-28, West Chicago, Ill.

Dr. and Mrs. Milton S. Rees—Sept. 30, Allentown, Pa.; Oct. 21, Dorchester, Boston, Mass.

Charles Cullen Smith—Sept. 23-Oct. 14, Steubenville, O.; Oct. 17-Nov. 7, Dunlap, Ia.

Gipsy Smith, Jr.—Sept. 9-30, Dyersburg, Tenn.; Oct. 7-28, Johnson City, Tenn.; Nov. 4-18, Tampa, Fla.; Nov. 25-Dec. 9, Columbia, S. C.; Jan. 6-20, San Antonio, Tex.; Jan. 27-Feb. 10, Chattanooga, Tenn.; Feb. 17-Mar. 3, Charleston, W. Va.

C. R. L. Vawter and Party—September, Winterset, Ia.; October, Boone, Ia.; November, Emporia, Kan.; December, Fowler, Kan.; January, 1929-June, 1930, Australia.

Mr. and Mrs. V. J. Waldron—Sept. 17-30, Swan, Mo.; Oct. 1-14, Roundtree, Mo.

Howard S. Williams and Party—Sept. 9-30, Cairo, Ill.; Oct. 7-28, Bessemer, Ala.

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On page 60 of

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Pilgrim's Progress and Grace Abounding, by John Bunyan.

The tercentenary of the birth of the famous religious writer who ranks with Milton and Shakespeare as a master of English diction, and excels Goldsmith, Cowper and Burns as a skilful and sympathetic delineator of the life and experiences of the common people, may well direct the people of Christendom to once more read the famous allegory. The beautiful illustrated reprint includes the biography of the great author, the perusal of which provides for a more sympathetic approach to and intelligent understanding of his great masterpiece.

651 pages. 7½x5 inches. American Tract Society, New York. \$2.00. C. H. B.

Wayne Wheeler, Dry Boss, by Justin Steuart.

The subtitle reads, "An Uncensored Biography of Wayne B. Wheeler." The author was formerly publicity secretary to Mr. Wheeler and had documents at hand by which broad and exact information could be disseminated. The book is not so much a biography as an account in detail of Mr. Wheeler's identification with the Anti-Saloon League and the promotion of legislation sponsored by that organization. The reviewing of boyhood, educational preparation, family life, and social and religious affiliations bear a somewhat incidental relation to the great objective, the sketching of a convincing picture of the dry boss. Not all of Mr. Steuart's characterizations tend to admiration, but the rugged, sturdy, indomitable and indefatigable hero of the book, if sometimes imperious, comes out of it all a most commanding figure who achieved monumental things in a difficult field. The volume will be a necessary adjunct to the libraries of those who seek information on prohibition and the Eighteenth Amendment.

304 pages. 8½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$3.00. W. M. R.

Catholicism and the American Mind, by Winfred Ernest Garrison.

The president of the American Society of Church History, well qualified by study and travel to handle his subject with insight and accuracy, presents here an interpretation for Protestants of the baffling Catholic church. His spirit is eminently fair and free from bitter attack, quoting papal and other ecclesiastical documents in support of his assertions, but the facts disclosed speak for themselves and can hardly gratify sincere adherents of that body. One of their own number, Mr. Hilaire Belloc, of England, admits "the Catholic church is in its root principle at issue with the civil definition both of freedom and of authority."

The question of ultimate authority is shown to be vital when related to our national affairs, for the book is most timely in its bearing on election of Catholics to public office. While the papacy's spokesmen among us disclaim its control, even as to those within the fold, over other than spiritual matters, there remains an indefinite area between these and temporal affairs, and the church always asserts for itself the right to determine where the line shall be drawn, and it draws where its interests dictate.

Fresh light on the doctrine of papal infallibility, the meaning of tradition as they use the word, their attitude toward their Bible version and ours, and the sense in which they believe in our public schools, is contributed, and propaganda, Catholic Modernism and the reflection of doctrine in their poetry are also discussed. We strongly recommend this informing volume to all American voters this year.

267 pages. 7½x5 inches. Willett, Clark and Colby, Chicago. \$2.50 H. E. S.

Everyday Religion, by John Timothy Stone, D.D., LL.D., Lit.D.

This book is just what its subtitle describes it to be, namely, a book of applied Christianity. It gathers into one volume incidents of a life-time, one from the author's personal experience, another from a story heard or a book read, and so on. From each of these interesting episodes a lesson is extracted and applied. There is nothing of a theological nature about the volume, unless the weighing of the little things of life be a theology.

Like a compilation of the best editorials of an able editor, this book of "subjects of ordinary relation to Christian life" will be found interesting and helpful.

267 pages. 6½x5 inches. W. A. Wilde Company, Boston, Mass. \$1.50.

H. F. S.

The Religio-Science of the Great Pyramid, by Charles S. Knight, D.D., with an introduction by Dr. Arthur I. Brown, C.M., Fellow of the Royal College of Surgeons, Edinburgh.

It is not long since we gave a notice of *The Great Pyramid, Its Construction, Symbolism and Chronology*, by Discipulus, a book which interested our readers very much. But we think Dr. Knight's book may interest them still more. Like Discipulus, he takes the ground that the Great Pyramid is not a tomb, or a temple or a horoscope, but as the title of his book indicates, its significance is of a religious and scientific nature, and a witness for these latter days. The pyramid in his judgment "illuminates the distant past, reveals our divine origin, confirms our faith, establishes our priceless heritage, and drawing aside the veil, pours a flood of golden light upon our glorious future."

We are unable to commend all the book contains because of our ignorance of some of it, but its motif and spirit are highly commendable.

93 pages. 7¼x5½ inches. Christian Truth Publishers, San Jose, Calif. 50 cents, paper. J. M. G.

The War Debts, by Philip Dexter and John Hunter Sedgwick.

Not a dry tabulation of confusing statistics—there are none save in the appendices—but a most interesting and illuminating discussion of the validity of arguments advanced by America, England and France respectively on this perplexing question which intimately concerns their peoples. Here is a real tonic after reading much ill considered and partisan appeal by our own and European political leaders and papers that depend on popular support for their power. We discover certain national attitudes grounded in past history and sustained by plausible reasons when once the several viewpoints are understood.

Yet international fellowship and sympathy are vitally important today when isolation is impossible and government policies are largely determined by public feelings. Competent observers regard world relations as not less imperilled than in 1914, so that hopeless conditions of living and a general sense of injustice may easily flame into open war again. The authors' proposed remedies are perhaps less convincing than their analysis of present ills, but they deserve very serious consideration by all good citizens.

180 pages. 7¼x5 inches. Macmillan Company, New York. \$1.50. H. E. S.

America: Nation or Confusion, by Edward R. Lewis.

This thoughtful but very readable study of our immigration problems is worthy of careful examination by all who cherish American ideals and desire their perpetua-

tion for the good of mankind. Less than half of our present population are of native stock, and they cannot maintain historic principles or even relative influence here if foreign peoples continue to pour in as during recent years and still seek admission. Moreover immigration has radically altered till the majority now come from eastern and southern Europe, bringing customs and ideas of government far different from those of early colonists. They also tend to form large groups, distinct in social, economic and political interests, and disinclined to assimilate with native Americans.

The author demonstrates the fallacy of several popular theories: that foreign labor is essential for America's development and is doing more than half of the common work today; that education is no test of worth; that selection of immigrants, on a basis which no one has ever satisfactorily fixed, can safely be substituted for definite restriction in numbers; that all other races can enter our melting-pot while we keep out ourselves and escape any loss of our old identity. No other great nation is attempting such a perilous experiment, and none in the past has molded several races into one save by slow and prolonged mixture of small numbers representing largely similar elements. This book is valuable and timely for its explanation of the quota law still under discussion in Congress. To secure its annulment misleading and un-American arguments are being vehemently presented to voters in this campaign.

417 pages. 8x5½ inches. Harper and Brothers, New York. \$3.50. H. E. S.

His Decease at Jerusalem, by Abraham Kuyper, D.D.

Mention of the author's name is really sufficient endorsement as to the subject matter of this volume. The quality of his work is known internationally and is everywhere favorably received. There is a profound depth to his utterances, coupled with lucid exegesis of the Holy Scriptures. As the title indicates, this work has to do with the immediate events of the cross. Anyone reading Dr. Kuyper's works will soon come to realize that he is a man of extraordinary gifts. His style is dignified, and the contents thoroughly orthodox. New and striking observations on the Scriptures are brought to light, a feature which is characteristic of the author. We heartily recommend this work.

318 pages. 8x5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$2.00. J. A. V. G.

Revelation the Crown-Jewel of Biblical Prophecy, by W. C. Stevens.

In two large volumes this well known Bible teacher gives to the world the results of a specialist in this particular branch of Bible study. He belongs to the futurist school of interpretation and is an able advocate. Volume I deals with prophecy in the whole Bible except the book of Revelation, while Volume II confines itself wholly to the latter. This method reveals the wisdom of the author; for, as he well says, "One is not prepared to read Revelation until he has reached this terminal over the broad gauge track running all the way through from Genesis." Volume I is divided into Introduction and General Principles, Pre-Abrahamic Prophecy, Abraham to David, and Isaiah to Malachi. This treatment of Old Testament prophecy is thorough and quite satisfactory. We know of nothing better. The author's exposition of Revelation makes the Church central under the following headings: The Church Mystical, The Church Militant, The Church Avenged, The Church Millennial, The Church Glorified. While we are not prepared to accept fully all of the author's interpretations, all are worthy of careful consideration. Moreover, they are reverent and always helpful to faith. No suggestions occur as to untrustworthiness of prophecy, and always the author is ready to give a scriptural reason for the faith that is in him.

Vol. I, 504 pages, and Vol. II, 434 pages. 7¼x5 inches. The Christian Alliance Publishing Company, New York. Each Volume \$2.50. G. S.

Advent Testimony and Looters of Hope, by Edward Cuyler Kurtz.

This book is a vindication of the doctrine of the premillennial coming of our Lord. There is a remarkable array of Scripture passages, which feature makes it valuable to the student of prophetic truth. Comments by various authorities lend illumination to the Scriptures used. The author is careful to draw a happy distinction between the Church and the kingdom of God.

84 pages. 7½x5¼ inches. Cleveland Bible Truth Depot, Cleveland, Ohio.

J. A. V. G.

Evolution Disproved, by Rev. Wm. A. Williams, D.D.

In this little volume a former college president mathematically disproves the evolution of man and of the soul. Fifty arguments are set forth, and while the figures sometime border on the incomprehensible, the writer, so far as we have read him, makes out a case against the evolutionist. This little book ought to be widely read. It is a store house of information, a disproof of evolution, and a defense of the fundamental doctrines of the Bible.

125 pages. 7x5 inches. Published by the author, 1202 Atlantic Ave., Camden, N. J. \$1.00.

H. F. S.

Christ Within, by Gerald B. Winrod.

Christ Within has been written for the purpose of stemming the rising tide of Modernism and the belief in the evolutionary hypothesis in the world today. In its four lectures, *Christ Within*, Jesus Only, The Mark of the Beast, and Jonah and the Whale, the author sets forth in a very convincing manner the fundamentalist position. The book has a message for a world that is tossed by every wind of doctrine, and because of its ability to convince that "compromise is impossible" should have a wide reading among the ministry and laity alike. It could easily become the minister's friend because of its richness of illustration, its wealth of material on the subject of science and evolution, and its unflinching testimony to the power and work of Christ.

142 pages. 5½x7¾ inches. Defender Publishers, Wichita, Kan. \$1.00.

D. A. N.

Modernism, What It Is—What It Does—Whence It Came—Its Relation to Evolution, by J. M. Stanfield.

The author has set forth the above questions which he answers plainly, simply, and without mincing matters, and yet with a restraint worthy of the cause for which he pleads. He shows that Modernism is a deadening blight which in spite of the fine sounding theories is inspired by the enemy of men. The book does not pretend to be a literary treatise, but endeavors to represent the facts as they are, and show up the disease in its own hideous form. Christian people will do well to read its contents.

216 pages. 7½x5 inches. The Christian Alliance Publishing Company, New York. \$1.50.

S. B.

Asiatic Elements in Greek Civilization, by Sir Wm. Ramsey.

These Gifford Lectures of 1915-1916 present this great authority on Asia Minor at his best. The studies will be of first value to those interested in Greek history and language. Twenty-one chapters make up the volume, the subject of each chapter being a unit. In chapters like "The Vultures at Troy," and "The Iliad and the War at Troy," new light is thrown upon Homer's great poem.

Our chief interest in the book is its contribution to the field of biblical, may we say, archaeology. In the chapter on "Epimenides" Dr. Ramsey offers some illuminating material as to the heathen poets quoted by the apostle Paul. At other points in the volume, for example, "Wolf-Priests and Others" (page 82), other data that has biblical bearing is given.

The work is a source book of information on Asia Minor that will be welcomed by those interested in Anatolian bearing upon Greek culture and language.

303 pages. 10¼x8 inches. Yale University Press, New York. \$6.00.

H. F. S.

The Betrayal of Jean Whitney, by Keith L. Brooks.

When through reading this attractive little story one immediately remarks, "Just the book for boys and girls of high school age." They will read this story so cleverly portraying what is going on in the society which is touching our young people. Facts and fiction are woven in with a happy sprinkling of humor around the tragic life of a young girl, baffled by the prevalent religious opinions. It is wholesome and will make any reader think.

55 pages. 8x5½ inches. The Biola Book Room, Los Angeles.

W. T. J.

Of Them He Chose Twelve, by Clarence Edward Macartney, D.D.

This is a character study of the twelve chosen by Christ, supplemented by Matthias, James, the Lord's brother, Paul, and John the Baptist. The study of personality is always of the most vital interest. The twelve chosen by Christ evidently had some peculiar gift fitting them for their specific task. To understand the personality of each one will greatly help one in dealing with Christian workers. Perhaps no finer book has appeared on this subject than this one by Dr. Macartney. This is not to say that the author has succeeded in rightly interpreting these men.

181 pages. 8x5 inches. Dorrance and Company, Philadelphia. \$1.50.

P. B. F.

John Bunyan—Pilgrim and Dreamer, by William Henry Harding.

It is fitting that this three hundredth anniversary of Bunyan's birth should be celebrated with a readable account of this wonderful ministry, with the sympathetic interpretation of this great character. As stated on the advertising page, this is a book worthy of careful consideration by those who wish a dependable introduction. It is a straightforward narrative, concise, colorful and informing, marked by a true historian's sense of relative values.

The reading of this book will not only furnish a fund of information, but a stimulus of effort to bring the living gospel of Christ to lost men.

221 pages. 8x5 inches. Fleming H. Revell Company, Chicago and New York. \$2.00.

P. B. F.

Stories of the Early Hebrew Heroes, and Stories of Jesus, by Maud Junkin Baldwin.

These are the text-books for the fourth and fifth grades of the Daily Vacation Bible School, corresponding to the Junior department of the Sunday-school. The plan is similar to that of the Primary books, and being compiled by a single author has the advantages of having the themes carefully continued and the material well correlated. The true and the false tests, well recognized in public school instruction, are utilized for testing the pupils progress, and very helpful suggestions are given in methods of teaching; in fact, the large amount of space which is given in these texts to the preparation of the teacher is much to be commended. The curriculum is arranged for a four weeks session and the daily program covers a period of three hours. Supervised study and expressional activities follow the presentation of the Bible story during the first hour, while the period of worship, Bible drills, and service activities follow after the recess. It would seem that the recreational period of thirty minutes is exceptionally long, and coming at the close of the first hour, too early to prove of the largest benefit. As the titles suggest, the Bible material in the fourth book concerns the leading characters of the Old Testament, while that of the fifth book is devoted to that of the life of Christ. The memory work is provided in separate pamphlets for the pupils, as well as a picture folder of illustrations for their expressional work.

190 and 188 pages. 9x6 inches. United Lutheran Publication House, Philadelphia. \$1.25.

C. H. B.

One Thing You Cannot Do, and The Poor Young Man, by the Marechale, Catherine Booth-Clibborn.

These two booklets, of uniform structure, are keen and pungent gospel messages by the renowned daughter of the late General William Booth. The Marechale, as she is called in France, commands much of the incisiveness and spiritual power of her famous mother, whose name she bears. The books belong to a series, and all could be read with profit by Christian workers who have access to them.

32 pages, paper bound. 4½x3½ inches. Marshall Brothers, Limited, London and Edinburgh. 6d.

W. M. R.

Voices from the Rocks and Dust Heaps, by Prof. J. A. Huffman, D.D.

The author is the dean of the School of Theology of Marion College, and in this brochure of the great facts of biblical archaeology presented in popular language, he has rendered a great service to the world at large. Archaeology is not taught in our elementary or secondary schools, so that comparatively few people are aware of how largely this science substantiates the teaching of Scripture. It is a book for the common people, and testifies definitely to the historical trustworthiness of the Bible.

132 pages. 7½x5 inches. Standard Press, Marion, Ind. \$1.25.

C. H. B.

Stories of Grit, by Archer Wallace.

When one has read the remarkable experiences of the fourteen boys born under the most unfavorable circumstances and fighting their way over tremendous obstacles to become eminent preachers, journalists, scientists, sculptors, and masters of industry, one is inclined to believe that there is an advantage to disadvantage. These remarkable stories of young men who have overcome handicaps of every description cannot fail to be a stimulus to the lagging spirits of every boy and an inspiration to young and old alike to make the most of our opportunities.

131 pages. 7½x5 inches. Doubleday, Doran and Company, Garden City, N. Y. \$1.00.

C. H. B.

Prophetic Pictures of Christ, by James H. Todd.

The contents of this book reveal faithful and exhaustive effort in relation to a very vital need, the study of typology. There are twenty-four studies in all dealing with the first five books of the Bible. The author points out convincingly that a right understanding of the types as found in the Pentateuch is a basis for all subsequent Scripture teaching. His usage of the Scriptures is characterized by sound exegesis, a feature which ought to commend itself to all Bible students. This volume is valuable for reference work.

136 pages. 8x5½ inches. The Bible Institute Colportage Association, Chicago. \$1.00.

J. A. V. G.

How to Improve Church Music, by Ernest O. Sellers.

The author is the director of music for the Baptist Bible Institute of New Orleans. He was for a number of years affiliated with the Moody Bible Institute. The twenty-six chapters treat of matter that had been presented to his classes and provided for musical and religious journals. We may with approval repeat the commendation of Dr. E. C. Dargan in the appreciative Introduction: "Four essential qualities are reflected in the book: knowledge, good sense, correct principles, and a devotional spirit."

Mr. Sellers has given order and availability to a mass of materials, and his work can be heartily enjoyed even by those who are not professional musicians. Pastors, evangelists, Sunday-school superintendents and song-leaders, and lay workers who aspire to larger efficiency should become acquainted with the material here so effectively presented.

160 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

W. M. R.

Moody Bible Institute Monthly

Creation—Not Evolution, by Alonzo L. Baker and Francis D. Nichol.

This work is a clear-cut presentation of the great religious question of the day. One is impressed by the intellectual honesty with which the authors proceed in their argument. The theory of uniformity of strata is soundly disproved both from the Scriptures and from science. The commendable feature is the scholarly manner in which the authors deal with the question, quoting from a large field of authority. Prof. George M. Price says, "There is no pussy-footing in reference to the essential points in the present controversy, and no ambiguity in the statements relating to the facts of nature as we know them." The fact that this book is edited and published by those of the Adventist faith does not detract from the inherent value of its contents.

174 pages. 7½x5½ inches. Pacific Press Publishing Association, Mountain View, Calif. \$1.50. J. A. V. G.

Songs of the Church Year, by Anna Hoppe.

Miss Hoppe dedicates this book "To my spiritual mother, the Evangelical Lutheran Church," and the devotional poems interpret and accentuate the church calendar as observed by that church. An index at the back indicates to what music each poem may be sung, thus making the collection really available for congregational use.

The writer manifests a keen understanding of evangelical truth and stresses things that are fundamental. Stanza forms and metrical demands are effectively observed. If some lines seem too similar to the verbiage of various historic hymns, one must remember that absolute originality is difficult to attain.

The attractiveness of the book in binding and mechanical detail were of little value did the message not warrant, but to have songs that really extol the Christ of our redemption placed within a vessel of such real charm would seem to make it a book to be desired by all communicants of the church whose imprint it bears.

334 pages. 7x5½ inches. Augustana Book Concern, Rock Island, Ill. \$1.60. W. M. R.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"How to Become a Christian," by Walter Miller Thornton. Stiff cover, 58 pages, 60 cents. "Awakening Sermons," by J. Wilbur Chapman, D. D. Cloth, 186 pages, \$1.75.

"The Christ as John Knew Him," by M. T. Shelford, D. D. Cloth, 96 pages, \$1.00.

Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

"Why and How of Woman's Missionary Union," by Wilma Geneva Bucy. Paper, 76 pages.

"Southern Baptist Handbook, 1927-28," by E. P. Alldredge, A. M., D. D. Leather, 537 pages.

Bible Institute Colportage Association, Chicago.

"Bible Problems Fairly Met," by Grant Stroh. Cloth, 155 pages, \$1.25.

"When the Song of the Lord Began," by William Edward Biederwolf. Cloth, 126 pages, 75 cents; paper, 25 cents.

Harper and Brothers, New York.

"The Christian Experience of the Holy Spirit," by H. Wheeler Robinson, M. A., D. D. Cloth, 295 pages, \$3.00.

"The Biblical Story of Creation," by Giorgio Bartoli, Ph. D., D. Sc., D. D. Cloth, 155 pages.

W. P. Blessing Company, Chicago.

"The Keswick Week 1928." Paper, 122 pages, \$1.50.

Stratford Company, Boston.

"The Ten Commandments Today," by Frederick David Niedermeyer, D. D. Cloth, 209 pages, \$1.50.

Biola Book Room, Los Angeles.

"Under Whose Wings," by Zenobia Bird. Cloth, 287 pages, \$1.75.

Abingdon Press, New York.

"A History of the American Sunday School Curriculum," by Frank Glenn Lankard. Cloth, 360 pages.

Willett, Clark and Colby, Chicago.

"Catholicism and the American Mind," by Winfred Ernest Garrison. Cloth, 267 pages, \$2.50.

Smither Book Company, Grand Rapids, Mich.

"The Incense of Prayer," by Rev. B. H. Spalink. Cloth, 157 pages, \$1.25.

Approved-Books Store, 1721 Spring Garden St., Philadelphia.

"The Coming Kingdom or the Goal of Prophecy," by I. R. Dean, M. A. Cloth, 245 pages.

Marshall Brothers, London.

"Evangelistic Doctrines of the Evangel of Christ," by J. W. Wood, M. A. Cloth, 78 pages, 2/6.

"Kenya—Our Newest Colony," by Rev. J. Alfred Wray. Cloth, 112 pages.

"The Face of Christ," by John MacBeath, M. A. Cloth, 188 pages, 3/6.

National Sunday School Union, 57 and 59 Ludgate Hill, E. C. 4, London.

"The Commands of the King," by Albert D. Belden, B. D. Cloth, 116 pages.

Rev. Tom Jones, Bermuda House, Filey, Yorks, Eng.

"Gospel Sunshine Songs," edited by Rev. Tom Jones. Cloth, 129 pages, 2/6; limp cloth, 2/-.

Dai Nippon Yubenkai Kodansha, Tokyo.

"Seiji Noma 'Magazine King' of Japan," a sketch of his life, character and enterprise. Paper, 36 pages.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from August 1 to 31, 1928, inclusive:

	Number of Contributions	Amount of Contributions
Africa	4	\$ 5.50
Army and Navy	1	25.00
Fire Station	1	1.00
General Missions	4	72.00
Hospital	71	539.96
India	5	28.00
Latin-America	12	59.50
Lodging House	1	1.00
Miners	1	1.00
Mountain	7	27.00
Seamen's	2	3.00
Free Tract	1	1.00
Pioneer	37	233.32
Prison	122	646.27

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from August 1 to 31, 1928, inclusive:

Africa Book Fund: 2 shipments to Africa: 8 Colportage Library books.

Army and Navy Book Fund: 2 shipments to 1 state, 1 shipment to Hawaii: 56 Colportage Library books, 73 Evangel Booklets, 150 Pocket Treasuries.

Free Tract Fund: 7 shipments to 7 states, 1 shipment to Canada, 6 shipments to 6 foreign countries: 13,600 tracts.

General Mission Fields Book Fund: 9 shipments to 5 foreign countries: 113 Colportage Library books, 1 Emphasized Gospel, 75 Evangel Booklets, 51 Pocket Treasuries, 5 tracts.

Hospital Book Fund: 29 shipments to 19 states, 2 shipments to Canada: 993 Colportage Library books, 1,304 Evangel Booklets, 1,226 Pocket Treasuries, 702 tracts.

India Book Fund: 2 shipments to India: 25 Colportage Library books.

Latin America Book Fund: 1 shipment to 1 state, 9 shipments to 5 states: 172 Colportage Library books, 244 Evangel Booklets.

Mountain Book Fund: 20 shipments to 6 states: 385 Colportage Library books, 58 Emphasized Gospels, 300 Evangel Booklets, 482 Pocket Treasuries, 1 Bible.

Pioneer Book Fund: 5 shipments to 3 states, 14 shipments to Canada: 240 Colportage Library books, 4 Emphasized Gospels, 186 Evangel Booklets, 89 Pocket Treasuries, 60 tracts.

Prison Book Fund 101 shipments to 30 states, 1 shipment to Canada: 2,446 Colportage Library books, 52 Emphasized Gospels, 2,245 Evangel Booklets, 3,378 Pocket Treasuries, 15 Testaments, 1,550 tracts.

Seamen's Book Fund: 1 shipment to 1 state: 17 Colportage Library, 14 Evangel Booklets, 15 Pocket Treasuries.

Alaska Book Fund: 1 shipment to Alaska: 60 Emphasized Gospels, 40 Pocket Treasuries.

The total amount of literature sent on the above Book Funds during August is as follows: 166 shipments to 37 states, 1 shipment to Alaska, 1 shipment to Hawaii, 18 shipments to Canada; 22 to foreign countries: 4,455 Colportage Library books, 175 Emphasized Gospels, 4,441 Evangel Booklets, 5,431 Pocket Treasuries, 15 Testaments, 15,917 tracts, 1 Bible.

If a man is not willing to go to heaven by the way of Calvary he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples

of Jesus Christ we must deny ourselves, and take up our cross, and follow Him. Do not think that you will have no battles if you follow the Nazarene; many battles are before you. Men do not object to a battle if they are confident that they will have victory, and, thank God, every one of us may have the victory if we will.—D. L. Moody.

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PHILADELPHIA

Moody Bible Institute of Chicago

William M. Runyan

THE WORSHIP OF THE WAFER

The *Biblical Recorder*, an Australian monthly, publishes in full Dr. Gray's article on "The Worship of the Wafer," which appeared in the MONTHLY at the time of the Catholic Eucharistic Congress in this city. The *Biblical Recorder* announces also that copies of the article in pamphlet form may be obtained at the rate of 25 for two shillings at the Christian Workers Depot, 145 Commonwealth St., Sydney. The *Recorder* makes no mention of the fact that the article appeared originally in the MONTHLY. It may be added that the Bible Institute Colportage Association also has published the article, copies of which can be obtained at 5 cents, or 40 cents a dozen, 843 North Wells St., Chicago.

A WARNING

"Blind Billy Wilson" is the way he was known around the Institute last fall, although he was never an enrolled student or a resident of its buildings. A former student had come in touch with him at a street meeting or in a public park and believed he had been won to Christ. It was after this that through an accident of some kind he was supposed to have lost his sight, and later he professed to have had it restored at an evangelistic meeting for healing. Students became interested in him and helped him in various ways, although so far as he was known to the officials of the Institute he was not free from suspicion. Since he left the neighborhood of the Institute letters have been coming seriously reflecting on his honesty and truthfulness, and the Institute has been asked to protect the public against him by a public warning of this kind.

RECENT SPECIAL SPEAKERS

Rev. Warren Allen, pastor, First Presbyterian Church, Westville, Nova Scotia, Canada; Dr. Harvey Farmer, North Africa General Mission; Rev. Grover C. Prince, pastor, First Baptist Church, Batesville, Ark.; Rev. Arthur E. Schwertze, pastor, Moravian Church, Watertown, Wis.; Rev. James F. Harrison, Extension Department; Rev. David Rees-Jones, Wichita Falls, Tex.; Rev. R. B. Jones, Porth, Wales; Rev. F. C. A. Dreyer, China Inland Mission; Dr. L. Sales Harrison, Bible teacher, Sydney, Australia; Rev. B. B. Sutcliffe, teacher, Union Bible Classes, and pastor of Calvary Presbyterian Church, Portland, Ore.

FACULTY AND STAFF ENGAGEMENTS

Dr. P. B. Fitzwater, August 20-26, lectured daily at the Brethren National Conference, Jubilee celebration of Ashland College, Ashland, O.; August 31-September 2, gave six lectures on the "Incarnation of God in Christ," at a Bible conference in Graybill, Ind.

Rev. Solomon Birnbaum was the speaker to the Jews at open air meetings five evenings a week during the month of August on the Atlantic City Board Walk; August 16-20, addressed groups of business men in Philadelphia, Pa., under the auspices of the Pocket Testament League; August 4, 11, and 18, gave addresses at tent meetings held in Ocean City, N. J.

Dr. Gustav Edwards, for three weeks in July and August, was the speaker at tent meetings in Brooklyn and Staten Island, N. Y.; August 5, conducted service in the

John W. Troy '15, assisted by Harry E. Storrs '11, and Mr. and Mrs. George Preston '11.

A letter of greeting from Rev. James M. Gray, D. D., President of the Institute, was read. He referred with appreciation to the former days when the presence of Dr. Sol Dickey, Dr. J. Wilbur Chapman, and Mr. E. O. Excell meant much to the conference and gave it a wonderful atmosphere. We further quote the letter:

"The student reunions of the Moody Bible Institute used to be looked forward to by me with glowing expectation. The stories that were told by the 'Old Guard,' the impromptu speeches, the outbursts of song, and that incomparable boat-ride! How we enjoyed it all!

"It was a time of rejoicing but, like the Levitical feasts, it was a time of rejoicing 'before the Lord.' Our joy was in Him, and the day always closed with prayer and testimony and the rededication of ourselves to His Holy Name."

Inspiring addresses were given by Miss Sara Eddie, of the Extension Department, and Rev. David A. Noble, of the Institute Faculty. The formal meeting was followed by a social hour to which many remained, and a photograph of a portion of the reunion group was secured.

Those signing the reunion register were:

Rev. Will H. Kielhorn, Golconda, Ill.; Rev. and Mrs. P. A. Hubartt, Syracuse, Ind.; Rev. and Mrs. V. E. Squibb, Mentone, Ind.; Rev. and Mrs. H. H. Miller, Dry Creek, W. Va.; Rev. and Mrs. John C. Cummins, Princeton, Ind.; Mrs. M. A. Martin, Pittsburgh, Pa.; Inda Sprunger, Berne, Ind.; Beulah M. Courtney, Goshen, Ind.; Grace E. Hamilton, Chicago; Mrs. E. O. Sutherland, Saginaw, Mich.; Margaret J. Ed-

die, Philadelphia, Pa.; Harry Davis, Chicago; Mrs. Harry Willard, Warsaw, Ind.; Mr. and Mrs. Eric L. A. Hill, Dayton, O.; Kenneth G. Reid, Indianapolis, Ind.; R. C. Haycock, Hammond, Ind.; Harry E. Storrs, Berrien Springs, Mich.; Rev. Robert E. Walker, Newberry, Ind.; Dr. R. D. Bussdicker, Dayton, O.; Mr. and Mrs. George Preston, Benton Harbor, Mich.; Sister Amalia Lehman, Mountain Lake, Minn.; Miriam F. Pearson, Vicksburg, Mich.; Edith Thompson, Pittsburgh, Pa.; Sara Eddie, Chicago; Rev. David A. Noble, Chicago; and of Winona Lake, Ind.: Rev. and Mrs. John S. Hamilton, Mr. and Mrs. William Asher, Rev. and Mrs. J. W. Troy, Mrs. Fred Hope, Mrs. B. L. Patterson, Mrs. S. L. Fleming, Martha S. Fleming, and Louise Bebb.

ARNOLD E. MOODY AT REST

Rev. Arnold E. Moody, D. D., a nephew of the beloved Dwight L. Moody, passed away in a hospital at Emporia, Kan., on



Present at M. B. I. Reunion, Winona Lake, Ind., Friday, August 24, 1928

Elim Free Church, Chicago, Ill.; August 12, occupied the pulpit of Evanston (Ill.) Free Church.

Mr. Wendell P. Loveless preached at the morning services in the following churches: August 19, Englewood Presbyterian Church, Chicago, Ill.; August 26, College Church of Christ, Wheaton, Ill.; September 2, First Evangelical Church, Elmhurst, Ill.

Rev. David A. Noble, August 19, occupied the pulpit at the morning service in the Union Presbyterian Church, Louisville, Ky.

REUNION AT WINONA LAKE

The 1928 reunion of former students at the Winona Lake (Ind.) Bible Conference was attended by more than sixty former students and friends. The reunion service was held on "The Hillside," Friday afternoon, August 24.

Despite dampness and threatening weather a fine spirit of fellowship prevailed. The praise service was conducted by Rev.

Friday, August 3, after a long illness.

Dr. Moody was a student at the Institute in 1893, and later held the position of Superintendent of Men in the Educational Department. He held various responsible positions in his denomination and since 1921 was pastor of the First Presbyterian Church of Muskogee, Oklahoma. His zeal and unselfish spirit made him of great service to the young people of his city, and in all movements for civic betterment.

The ministry of Dr. Moody partook of the biblical and evangelical spirit and his services were sought for Bible conferences and gatherings where the expository gift was appreciated. He was much beloved and was ever a friend of the Institute. Only fifty-four years of age at the time of his death, it would seem to our human judging that this strong and useful servant of God was taken all too soon from the work that was dear to his heart. But to be with the Lord whom he loved is for him far better.

DEATH OF REV. EDGAR L. BUCHANAN

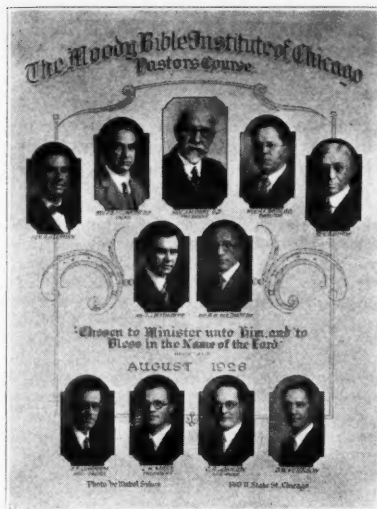
Another of the "Old Guard," Rev. Edgar L. Buchanan, who was a student at the Institute in the class of '92, has passed from labor to reward. He died at Wooster, O., August 15, 1928. Mr. Buchanan started life as a business man and was nearly thirty years of age before he recognized the divine call to preach the gospel. His ministry, that was much blessed of God, was largely in the field of home missions and evangelism, and he wrought widely in the promotion of simultaneous meetings in country units, as reported by *The Presbyterian*. His son, Paul Stewart Buchanan, was a student at the Institute in '14.

Mr. Buchanan was a good minister of Jesus Christ and won the affection of all who knew him. Mr. Gaylord, Business Manager, says of him, "The Institute has not only lost a former student, but likewise a prayer warrior for the Institute and for the cause of Christ throughout the world."

AN INTERESTING EVENT

Various of our readers will be interested in excerpts of a letter from Amos Oyer '13.

"On August 2, Rev. W. G. Evans '09, entertained Mr. and Mrs. L. C. Hersgard



Graduating Class in Pastors Course, August, 1928

'27, Amos Oyer '13, and Mrs. Oyer (Phoebe Pearl Steiner '12) at a luncheon at Nanking restaurant, Lima, O. This was a unique gathering—all five are graduates of M. B. I.

"There are three Baptist churches in Lima, O., and it is undoubtedly the first time in their history that all at the same time have had pastors who are graduates of dear old M. B. I.

"Mr. Evans is acting pastor of the First Baptist Church. He is a returned missionary from Burma, and expects to return to that field about October.

"Mr. Hersgard has been on this field about three months and is pastor of the South Lima Baptist Church.

"The writer is pastor of the Homewood Baptist Church, in the fourth year of his pastorate.

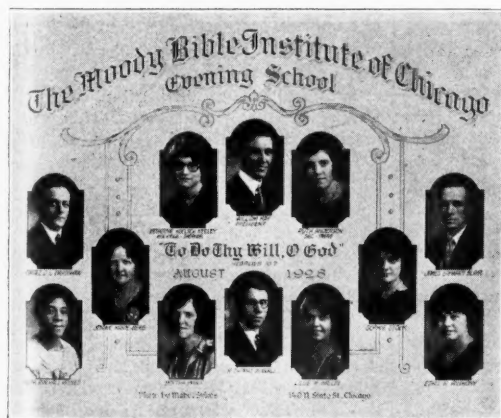
"Many interesting things were rehearsed that happened while we were students at M. B. I.

"After about an hour and a half of the most cordial and blessed fellowship in the Lord we parted, thanking Him for the school D. L. Moody founded."

THE PRISON GIFT FUND OF THE CORRESPONDENCE SCHOOL

The friends of the Institute have sent to this fund of the Correspondence School from time to time sufficient money to make possible the supplying of courses of Bible study to needy and worthy prisoners in the various penal institutions of the country; and eternity alone will reveal the good thus accomplished.

In very few instances among the many prisoners thus befriended have there been disappointments, while on the other hand numerous testimonials have come, both from interested friends and from the prisoners themselves,



Graduating Class in Evening School, August, 1928

NOTICE TO MINISTERS

"Every-Member Evangelism in Operation," a 16 page 6x9 book, written by J. E. Conant, D.D., Bible Teacher and Evangelist, is now off the press. If you are interested in an illustrated and carefully explained card record system to increase your membership and to put the members you now have to work in the saving of souls, send 12c in stamps to cover printing and postage for your copy.

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indicating the great blessing the studies have brought to them. One letter is here reproduced that expresses deep appreciation of this service.

"I beg to acknowledge receipt of certificate on the course, Great Epochs of Sacred History.

"I want to extend my thanks to the Correspondence School in having so kindly dealt with me in granting the privilege of obtaining a knowledge of the Word of God. By pursuing the studies of the course I am better able to grasp more light and truth in the teachings of the Bible. This start that you have given me will enable me to take my place rightly among Christians, as I have a new foundation—Christ Jesus. I hope to be able to obtain more knowledge of the Word of God as time goes on. I can heartily assure you that your time has not been lost in helping me along, as I can look forward to life by faith in Him who is able to keep me from falling. I have surrendered completely to Him, who holds my times in His hand, and, whereas I was blind, now I see, and this is because of your kindness and help in the hour of my need."

This young man has been granted the second course of studies, as have many others, and his letter indicates that it will not be in vain. The servants of the Lord who contribute to this great work will rejoice to have this word concerning the use of their gifts.

The fund is now becoming low, and the Correspondence School would appreciate anything toward its replenishment that the friends may feel moved to send. Please address your letter to the Moody Bible Institute, Correspondence School, 153 Institute Place, Chicago Avenue Station, Chicago, Ill., and mark your gift so no mistake may be made as to the work for which you intend it.

STUDENTS OF OTHER DAYS

Gordon H. Smith '25, wrote July 31 that he and his bride expect to sail early this fall for French Indo-China, under the Christian and Missionary Alliance.

A recent issue of the *Christian Herald* made inspiring reference to the work carried on in Kansas City, Mo., by Rev. D. B. Bulkley '15, superintendent of the City Union Mission. For its summer work a large tent was spread over a vacant city lot and equipped for public use. A display banner was stretched along the street, bearing the words, "The Church in Overalls—Come As You Are." During the heated term this expedition was highly successful, large congregations gathering from the streets and congested districts in the vicinity of the tent.

Roger W. Howes '24, China Inland Mission, Chungking, Sze., writes: "We anticipate that ere long all missionaries will be allowed to return. Road building and street widening projects are proceeding everywhere. Opium abounds—worse than ever before in the history of China."

Lawson S. Propst '07, and Roy Ellsworth Shaffer '21, in missionary service under the Africa Inland Mission, serving at Kijabe, Kenya Colony, were recently participants in the killing of a great male lion that crossed their path. The rifle at

hand was not of sufficient calibre to be trusted. A gun trap was set near a cow that the lion had killed, and when the lion returned to devour its prey it was killed. There was much rejoicing among the natives over the slaying of the dangerous beast. The missionary must be prepared "unto every good word and work."



A group of former students and friends recently met at the home of Marion De Vries '21, Grand Rapids, Mich., in honor of Elizabeth De Young '20, who is soon to return to her work in India. They are: Lena DeLange '22, Mrs. Frank De Vries, Nellie Rylaarsdam '22, Elizabeth De Young '20, Irene Goble '22, Dr. J. Helms, Mrs. Wm. Headley '22, Marion DeVries '21, and Mrs. Edward Waldeck '25.

Barbara Ward, '25, writes enthusiastically of the Sunday-school work in Turrialba, Central America. The children range in ages from three to fifteen years and are usually in their places one hour before the appointed time. Most of the boys and girls know Christ as their personal Saviour and they are not afraid to witness for Him.

Grace B. Bennett '25, Nicaragua, Central America, says there is a renewed spirit of prayer in the Managua church, especially among the women. She asks prayer for the native workers and believers.

H. J. Openshaw '93, Szechuen province, China, writes of a recent evangelistic trip to his former field, Yachow, where he reorganized the work and encouraged the Christians and inquirers. He also used a stereopticon to good effect among tribes who had never heard the gospel.

Geo. A. Petersen '23, Evening School, after four years of service in the First Baptist Church, Grand Blanc, Mich., has accepted a call to the Baptist Church, Bradford, Ill., where he began his ministry August 1.

Irving L. Dunlap '09, contributed an article entitled "The Situation in China," to the *Evangelical-Messenger*, April 28, in which he enumerates the elements of hopefulness.

Paul Rostad '19, and Mrs. Rostad (Ella Reinert '22, Evening School), are now stationed at Lakhipur, Cachar, North East India, where Mr. Rostad is in charge of the Dinwiddie Memorial Bible School which trains "young men from the hills" for Christian leadership. Each afternoon

Moody Bible Institute Monthly

the students visit the bazaars and villages to preach and do personal work.

Jas. S. MacInnes '01, was recently officially appointed to take charge of the Methodist and Presbyterian churches in Kanopolis, Kan. He will devote two Sundays a month to each church.

The La Aurora de Redencion, May, 1928, carries an interesting article signed "Minnie McConnell" regarding a recent trip to Miramar, Central America, in company with Rebecca Hoover '24. The article was illustrated by a picture of Miss Hoover with a little old woman, eighty years old, recently converted, who said she was thankful the gospel had come to her, though so late, and that she was trusting only the Lord Jesus Christ.

Lena DeLange '23, is continuing for another year with the Jackson County Baptist Institute, a school for mountain girls and boys in Kentucky. A letter from her is a plea for prayer that great things may be accomplished—"Will you not pray? Not for fine buildings, but souls for the Master."

Mrs. Wm. H. Collins (Iona Hall '24), Kano, Nigeria, Africa, writes: "Mr. Collins '25, and I are seeing some encouragement in our work here. Three boys have come out definitely for the Lord." They ask that we unite in prayer with them for their work.

Charles H. '19, and Mrs. Larson write encouragingly of their work in Arque, Bolivia, S. A., where they have labored for two and a half years. They plan soon to open a new work in Capinota, unless the Lord shows them a more needy field, and they request prayer for the new station.

Elizabeth 'De Young '20, returned to India for her second term of service, sailing from New York August 11. She asks prayer that she may serve her Lord in a more effective way, and that precious souls may be saved.

Ralph E. Stewart '19, resigned the pastorate of the First Baptist Church, Attica, N. Y., after a service of more than four years to accept the position of associate minister with Rev. Will H. Houghton, pastor of the Baptist Tabernacle at Atlanta, Ga.

Roy P. Carpenter '24, whose marriage notice appears in this issue, writes that he has been assigned to work in Austin and London, Minn., by the United Brethren church, and that on August 19, he and V. A. Clocksin '25, were ordained as elders. Mr. Carpenter's address is London, Minn.

R. C. Steinhart '26, is in his third year of service as pastor of Zion Evangelical Congregation Church of Allentown, Pa. His report is replete with cheer and gratitude, telling of the advances made from fifty to one hundred and nine in the membership of the church and of many changes in promotion of Bible study and soul-winning. A circle of fifty young men having the motto, "Win Others," is kept employed holding gospel meetings in the open air and at the county jail and elsewhere. God is blessing these efforts and many souls have been won through the work of this circle. Vital gospel services are held Sunday evenings; three Christian Endeavor societies are operating actively, and the Sunday-school is well up toward 300 in attendance.

Bessie Lovell '15, is at Clifton Springs Sanitarium, Clifton Springs, N. Y. She

hopes that the rest and quiet will enable her soon to return to her work in Africa.

Mrs. R. L. Penney (Annette W. Manchester '23), who has been serving the Lord for the past five years as secretary in the First Baptist Church, Fort Worth, Tex., praises the Lord for the unparalleled opportunity that has been hers of winning souls for Him in a field that is "truly white unto harvest."

BORN

To Percy Edward '18, and Mrs. Mundy, a son, Roger Edward, August 20, Calgary, Alta., Canada.

To Orville D., and Mrs. Jobson (Charlotte Hillegas '15), a son, Joseph Roger, May 9, Bassai Station, Bozoum, par Bangui, French Equatorial Africa.

MARRIED

Ivan W. Herriott '26, and Ora E. Eaney '28, June 3, Chicago, Ill.

Roy P. Carpenter '24, and Lady Alice Rollman, August 7, Dayton, O.

Gordon H. Smith '25, and Laura Ivory, June 12, Nyack, N. Y.

William James Powers and Lucile May Green '27, August 14, Eldorado, Kan.

Harold Voelkel '22, and Gertrude

Swallen '23, August 28, Absecon, N. J.

Elmer C. Wagler '27, and Marguerite Ogden, July 1, Peoria, Ill.

R. L. Penney and Annette W. Manchester '23, July 16, Fort Worth, Tex.

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It has been wisely said that "we should ask God and tell His people." Having 110 white and 275 native workers, we are attempting to evangelize the great territory including Southern Angola, Nyasaland, Rhodesia, Zululand, Swaziland, Pondo-Tembu-Bomvanaland, and Cape Colony, but "much land waits to be possessed." This Mission is often called the Andrew Murray Mission, after our beloved First President. Information will be gladly furnished on application to the office at the above address.

(Letter used by permission of Mr. Clay)

Roanoke, Virginia
August 16th, 1928

Moody Monthly,
Chicago, Ill.

Gentlemen:

I subscribed to your paper about two months ago, having received the July and August numbers. I have been looking for a paper by which to get an inspiration in my spiritual life, and one that would strengthen my faith in this day of doubt, and spiritual decay; a day when the very foundations seem to be attacked, and men's hearts are failing them for fear.

Permit me to say that I have at last found just what I have been looking for in the Moody Bible Institute Monthly, and words cannot express the joy I have received from the two numbers received up to date. The last issue containing sermons has been particularly valuable to me, as so many so-called sermons of this day and time are simply essays without any trace of the gospel truth, and no conviction of sin.

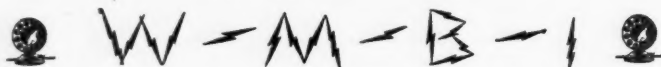
I enclose \$ * * * which please use as you see fit in the interest of the Monthly.

Very truly yours,



If YOU appreciate the Moody Monthly will you send us the names of YOUR friends who might become interested as Mr. Clay did? We shall be pleased to send them free copies of the Monthly—it may be just the magazine THEY need and are looking for, and it is YOUR privilege to introduce it to them. Send names to Moody Monthly, 153 Institute Place, Chicago.

RADIO STATION



263 METERS

OUR NEW WAVE LENGTH

The Moody Bible Institute is very thankful to God for His care of the Institute Radio Station, W-M-B-I, in the recent re-allocation of broadcasting stations by the Federal Radio Commission. At first glance, the new assignment, 1160 kilocycles, and the dividing of the time with three other stations might seem unfavorable, but when the facts are fully understood, it will be seen that this assignment is a real answer to prayer. Perhaps a brief review of the facts will make this clear.

In March, 1928, Congress passed what is known as the Davis Amendment to the radio act of 1927. This required the Federal Radio Commission to provide equal radio service to each of five zones in the United States which had previously been created in the 1927 act, i.e., an equal number of broadcasting stations, hours and times of operation in each zone. On August 15, 1928, there were about 620 broadcasting stations in the United States. Considering only stations licensed to use 5000 watts or more, each zone stood as follows:

	5000 WATTS OR MORE	POWER
Zone 1	11 stations	180,000 watts
Zone 2	8 stations	85,000 watts
Zone 3	6 stations	35,000 watts
Zone 4	22 stations	120,000 watts
Zone 5	6 stations	90,000 watts

As will be seen, zone 4, which includes Chicago, has almost twice as many stations as any other zone in the United States. Within the fourth zone these high power stations are distributed as follows: North Dakota 0, South Dakota 0, Kansas 0, Wisconsin 0, Missouri 1, Indiana 1, Nebraska 1, Minnesota 2, Iowa 4, Illinois 13. The Davis Amendment also required the commission to distribute stations, power and hours of operation equally among the states within each zone according to population.

The Radio Commission, after attempting for almost six months to decide on a plan of allocation, finally agreed to a total of forty cleared or national channels, eight per zone for stations having a minimum power of 5000 watts. Provision was also made for 125 regional channels, twenty-five per zone for stations of 500 to 1000 watts. This would permit 165 stations to be operated at one time without interference. On the forty national channels, there are no duplications of stations whatsoever in North America, that is, when a station is using a clear channel there is no other station on the air on that wave length anywhere in the North American continent. In the regional channels stations using the same wave length simultaneously are limited to a maximum of 1000 watts and are separated geographically by a distance of at least 1500 miles. This plan also includes a large number of local stations using a maximum of 100 watts. Using the above plan, zone 4 is entitled to eight na-

tional channels and twenty-five regional channels.

As the Davis Amendment requires distribution among the states according to population, Illinois is entitled to 2.2 national channels and 7.06 regional channels. It will now be seen why drastic measures were required in the fourth zone to comply with this stipulation.

The following national frequencies were assigned the fourth zone: 670, 720, 770, 810, 870, 1000, 1090 and 1160. The following stations were assigned to these frequencies:

Fre- quency (kcs.)	Wave Length (meters)	Station	City
670	447.5	WMAQ	Chicago
720	416.4	WGN	Chicago
770	389.4	(WBBM)	Chicago
		(KFAB)	Lincoln, Nebr.
810	370.2	WCCO	Minneapolis
870	344.6	(WLS)	Chicago
		(WENR)	Chicago
1000	299.8	KYW	Chicago
1090	275.1	KMOX	St. Louis, Mo.
1160	258.5	(KTNT)	Muscatine, Ia.
		(WOWO)	Fort Wayne, Ind.
		(WCBF)	Zion, Ill.
		(WMBI)	Chicago

It will now be seen that W-M-B-I is one of the 13 stations in the fourth zone to be allowed the use of a national or clear channel. Station W-M-B-I will divide time with KTNT, Norman Baker, Muscatine, Ia.; WOWO, Main Auto Supply Company, Fort Wayne, Ind.; WCBF, Wilbur Glenn Voliva, Zion, Ill. We hope to be able to announce our new schedule of broadcasting hours within the next few weeks.

Using a clear channel, W-M-B-I will be free from the present serious interference with its programs and should be clearly heard in all parts of the country. The new allocation of wave lengths will go into effect November 11 at 3 A. M. Eastern Standard Time.

ANNOUNCERS TRIO ON VICTROLA RECORDS

There is an interesting story in connection with a recent opportunity for an enlarged ministry of the Radio Department. It was thought well to record some of the better known selections used by the Announcers Trio on talking machine records. An investigation was made as to the companies who did such recording, the hope of the department being that it might produce several of these records and furnish them to those listeners who desired them, at a very nominal fee.

In the course of the investigation and at the point where a decision was almost reached a call was made, more or less curiously, upon the Victor Talking Machine Company. As soon as this well known recording agency learned the desire and

plan of the Radio Department an invitation was given to the Announcers Trio to record several songs on Victor records. Arrangements were made and a definite appointment given and eight songs were sung in the Victor laboratories. Four of these have already been released and it is expected that the other four will be on sale at an early date.

The four songs available at the present time are:

- 21624 "How Firm a Foundation"
- "He Will Never Cast You Out"
- 21628 "Precious Hiding Place"
- "Wonderful Story of Love"

The four yet to be released are:

- "Saved, Saved"
- "I Cannot Get Beyond the Circle of His Love"
- "In My Heart There Rings a Melody"
- "Grace Greater Than Our Sins."

These may be secured by ordering from number at the Bible Institute Colportage Association, 843 N. Wells Street, Chicago, or from any Victor Talking Machine dealer in your locality.

This is very evidently another case of the Lord's definite leading, for the Victor Talking Machine Company with its tremendous fields of distribution will be cataloging and selling these records containing purely gospel songs and the good news will be carried into a comparatively new field. It is suggested that the friends of the Moody Bible Institute may render a distinct service in securing these records for their own collection and in passing the word along so that others may also share in this ministry.

ANNOUNCER'S DESK Wendell P. Loveless



Our friends are asked to remember in prayer the serious situation that is developing due to the efforts of the electrical workers to organize a union among the radio station operators. W-M-B-I is hop-

ing that its men will not be forced into this union.

On August 23 the Announcers Trio gave selections at the Cedar Lake Bible Conference held under the auspices of the Extension Department. A similar program was rendered in the village hall at Itasca, Ill., in a district where there are many of our listeners. One of the great joys of this work is to have these opportunities to meet face to face some of those whom we have known only by correspondence.

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Moody Bible Institute Monthly

FAMILIAR VOICES

The three pictures presented this month are of persons whose names and voices were heard almost weekly on the programs of W-M-B-I. Marlon Baird, of August '29 class, comes from Pittston, Pa., and through her sincere and consecrated contralto voice as well as her gifted piano accompaniment, especially on the xylophone programs by George Bates, has endeared herself not only to the studio staff but also to the auditors.

Frances Waffle is from Cleveland, O., and it is with a sense of regret that we think of her leaving us, having now completed her training in the Moody Bible Institute. Like Miss Baird, Miss Waffle is a contralto with a deep resonant voice which was often heard with the W-M-B-I Ladies Quartet. She expects to enter the

work as pastor's assistant, and our best wishes and prayers go with her as she enters upon this new field of service.



Mr. Melvin Seguline

Melvin M. Seguline, whose voice is familiar to the Morning Worship listeners, has a versatile ministry. Not only has he been conducting the devotional service, the Backyard talks and the Early Bird period, but has given many vocal numbers during this seven o'clock hour. He has also assisted in the announcing on several occasions during the day and evening broadcast. Mr. Seguline is from Staten Island, N. Y., and is beginning his fourth term as a student at the Institute.



THE OPERATOR'S PANEL L. H. Greer

AN EXPLANATION OF CALL LETTERS



How many radio listeners have often wondered how station call letters are assigned and why certain combinations of letters are given to certain broadcasting stations. In the call letters W-M-B-I, it is very easy to see the significance of the last three, as they are the initials of the Moody Bible Institute. The preceding letter W frequently remains somewhat of a puzzle.

In London, July 5, 1912, the International Radiotelegraphic Convention assembled to formulate an International Radio Code. They formed the International Radio Bureau to regulate rates, methods of calling, charges, hours of service, and regulations for radio stations throughout the world; also to allocate certain wave lengths for various types of radio stations. They established a universal wave length for distress signals and inaugurated an international code, conventional signals and abbreviations. This international code greatly simplified communication between foreign countries using different languages and alphabets. The International Bureau is located in Berne, Switzerland, and with the consent of the contracting countries participating in the radio convention, has the power to change, add and delete call letters and the assignment of calls to all of the principal nations of the world.

In 1912, this convention assigned call letters in combinations of three letters of the alphabet to various nations. The number of letters assigned to each country depended upon the power and size of the nation. Smaller countries had an insufficient number of radio stations to use three letter combinations of some letter of the alphabet and in those cases, the same letter was assigned to several smaller stations. The United States was awarded call letters beginning with the letters N, W and from KDA to KZZ. Of these combinations, the

letter N was reserved for government stations and the combinations WUA to WVZ and WXA to WZZ were reserved for stations of the United States Army.

When the first assignments were made to the various nations of the world in 1912, radio broadcasting was, of course, unknown. During the war, combinations of three letters beginning with K, W and N were exhausted. It was then necessary to assign combinations of four letters beginning with K, W and N.

Some combinations of letters assigned to broadcasting stations have a definite meaning. Our own call letters, W-M-B-I, are a good example of this as already explained. These combinations are made possible through the co-operation of the government as they are glad to assign a requested combination of call letters if they are not already assigned to some other station. Occasionally the owner of the station asks for a call which forms his own initials. Others have a fixed slogan or motto. As an example of this, there is a station in Grand Rapids, Mich., operated by a laundry with the call letters WASH. This practice of using such combinations is desirable as it aids in identifying a broadcaster and enables the listener to remember the institution back of the radio station.

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—EGBERT W. SMITH.

The Constitution of the Christian and Missionary Alliance Declares,

"The objects sought by this Society include the following:

"To promote unity of faith in the Lord Jesus in His fulness, earnest effort for the conversion of souls, and the deepening of the spiritual life of Christians everywhere, by means of teaching and testimony in the power of the Holy Spirit, without reference to ecclesiastical uniformity, but in cordial sympathy with all evangelical Christians and organizations.

"To hasten the return of our Lord by following His program for this age, which is to 'preach this gospel of the Kingdom in all the world for a witness to all nations,' and 'to take out of them a people for His Name,' as He said, 'Go ye into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you.' Its aim is to engage in only such activities as contribute to world evangelism. Its missionary policy is to avoid duplicating existing Gospel agencies abroad by directing its efforts to pioneer service among people, tribes and nations where Christ is not named."

You may help carry on this work in the following ways:

BY PRAYER—That the Word may be preached with power. That the messengers may be anointed by the Spirit. That the hearers may be moved to accept Christ.

BY SUPPORT—Through sending to the Christian and Missionary Alliance treasury a portion of your tithes and freewill offerings as God may direct and enable.

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ADDRESSING MACHINES, MIMEOGRAPHS, Rotospeeds, Neostyles and other devices for getting out mail advertising at about half new cost. The Pruitt Company, Dept. MB, 117 N. Market St., Chicago.

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EVERYTHING FOR THE CHURCH. SEND for catalogs stating what is wanted. No agents—we sell direct from factory to you. THE KLAGSTAD STUDIOS, MINNEAPOLIS, MINN.

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HONEY—NATURE'S MOST HEALTHFUL Sweet. It contains minerals and life giving elements not found in commercial sweets. Pure clover honey 5-lb. pail \$1.40; 10-lbs., \$2.75. White clover comb chunk honey at same price. Postpaid to 5th zone. Case of six 5-lb pails \$7.00; 12 for \$13.50; six 10-lb. pails, \$13.25; delivered prepaid direct from producer. F. L. Barber's Apiary, Lowville, N. Y.

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PRINT YOUR OWN CHURCH CALENDAR letters to members, cards, notices, programs. Do them yourself at cost of paper and ink alone. Press \$11, larger \$29, up. Boy can operate. Easy rules sent. Used and endorsed by ministers and churches everywhere. Write for catalogues, type, paper and all information. Kelsey Co., V-25, Meriden, Conn.

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TWO POWERFUL, ATTRACTIVE, UNIQUE Tracts—"Free Sample" (put up like seed packet) and "Something to Chew On" (put up like chewing gum). Easy to distribute; sure to be read; purely gospel; \$2.50 per thousand prepaid. One kind or assorted. Samples free. Worldwide Distributing Co., Stapleton, New York.

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